THE VIRTUES OF AHL AL-BAYT

PEACE BE UPON THEM

Sayyid Muhammad Husayn Husayni Tihrani

Introduction and edition: Sayyid Muhammad Muhsin Husayni Tihrani

Translated by: Sean Arde

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he Messenger of God, peace and blessings of God be upon him, said:

لا تَسُبّوا عَلِيّا فإنّه مَمسوسٌ فى ذاتِ الله تعالى.

Do not slander 'Alī, for he is possessed by the Essence of God Almighty. (Ḥilyat al-Awliyā', vol. 1, p. 68)

Preface

بسم الله الرّحمن الرّحيم

In the Name of Allāh, the All Beneficent, the Most Merciful

After praising the Ever-Living Allah, the Sustainer of existence and sending peace and blessings be upon the Holy Prophet and his holy family, this insignificant servant asserts that the Divine Grace and the efforts of some of the spiritual brothers led to the edition, compilation and publication of the works left by the late 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī. This success was truly accomplished through eloquent effort, astonishing determination, and righteous intention:

فلله درُهم و عليه أجرُهم

Their reward is with their Lord.

Among these works are the sermons that his Excellency has given in the Qā'im Mosque of Tehran on various occasions. They include a few speeches about Amīr Al-Mu'minīn and Imām Hādī, peace be upon them.

The expression of facts and secrets by *'Awliyā'Allāh* (those vested with the authority of God) has distinctive subtleties not found in the words and interpretations of others. What emanate from their dialects are sign of the truths of the unseen world in the path of goodness, which is necessary for reforming the soul and moving towards the divine world.

I ask God for the increasing success and ratification of the true brothers and followers of the school of 'Allāmah Ṭihrānī—a man of *tajarrud* (immateriality)and mysticism.

Thursday night, the twenty-first of the month of Ṣafar, 1439 AH,
The holy land of Ḥaḍrat[1] Fāṭimah Ma'ṣūmah, peace be upon her,
Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī.

First Sermon: Amīr al-Mu'minīn, peace be upon him, an example of *al-Ṣirāṭ al-Mustaqīm* (the straight path)

أعوذ بالله من الشّيطان الرّجيم
بسم الله الرّحمن الرّحيم
الحَمدُ للهِ ربِّ العالمينَ
و صلّى الله علىٰ سيّدنا و نبيّنا و حَبيبِ قُلوبِنا و طَبيبِ نفوسنا
أبىالقاسِم المصطفىٰ محمّدٍ و علىٰ آلِهِ الطيّبينَ الطاهرينَ المَعصومينَ
و لعنةُ علىٰ أعدائهم أجمَعينَ مِنَ الآنَ إلىٰ قيامِ يومِ الدّين

I seek refuge in Allah from the cursed Satan
In the Name of Allāh, the All-Beneficent, the Most Merciful
Praise belongs to Allah, the Lord of all being, the prophets and messengers, and prayers and peace be upon the most honorable ambassadors, the best of the prophets and messengers, the dearest, Abū *al-Qāsim* Al-Muṣtafā Muḥammad and upon his pure family
May Allah's curse be upon all their enemies until the Judgment Day

مَن كَانَ يَرْجُو لِقَاءَ اللهِ فَإِنَّ أَجَلَ اللهِ لَآتٍ وَهُوَ السَّمِيعُ العَلِيمُ.

Whoever should hope for the meeting with Allah - indeed, the term decreed by Allah is coming. And He is the Hearing, the Knowing.[2]

Meeting God is the same as *fanā* (annihilation of the self) in the Holy Essence of God, His Names and Attributes. When a person worships to get closer to God, he does not walk the path unless he purifies and soothes the soul. The peace and purity of the soul is the prelude to the emergence of the manifestations of the Attributes of God's Beauty and the perception of the Lord. This means meeting God. The path to God is through the *nafs* (the self, the soul), and the evolution of the *nafs* is through the

struggles, worships, and deeds that the Qur'an, the Prophet and the Imāms have told us in the best and most complete way.

Differences in people's actions are due to differences in their attributes and differences in attributes are due to differences in *malakāt (*deeply rooted faculties, long term dispositions *or acquired talents)*. some of us like to pray and some like not to pray; some like to fast, and some do not; some like to be chaste, and some like to be rude; some like not to touch the forbidden property and some like to do so; some like to believe and some like not to believe. We see these differences in attributes and *malakāt* that exist among people, which makes the world different, and each person is different in these characteristics.

All human beings move towards God, either through gaining *ma'rifah (*the intimate knowledge) or through divine wrath. They all move towards God with these characteristics, but the path to God is different. There is a difference between one with the status of *ma'rifah*, manifested by the beauty attributes, and one who walks the path in the manifestations of anger and wrath. They both perceive God, and nothing will be hidden from anyone on the Day of Resurrection, but there is a great difference between the believers who attain the true *ma'rifah* and enjoy God's prayer and meeting God, and the disbelievers and the polytheists who are under the attributes of God's wrath.

People traverse the path differently due to their different instincts and *malakāt*. All human beings must be educated to the same extent to modify their instincts, attributes, grief, weaknesses, pessimism, jealousy, avarice, and arrogance—to keep lust and anger to a certain level that is desirable, and to refrain from aggression and excess—this becomes a straight path. That is, the path that leads man to God—the closest path.

Man may reach from one point to another by walking in different routes, but the straight path is one and that is the shortest distance between two points. We all go through the cycle of time, eventually meet the death, and the manifestations of the unseen world are imparted to us. We all see the image of purgatory and finally must go to the resurrection. However, there is a difference between one who walks the straight path and one who moves through angular angles. The one who chooses difficult paths, endures a thousand misfortunes, and reaches his

destination, but with a broken back, a broken bone and lost capital. When he reaches his destination, they take revenge and ask him, "Why didn't you go through the straight path?"

He has reached the destination, but through the Wrath of Allah, not through His Beauty and Glory. However, the one who takes the straight path, has not lost his capital on the way to the destination.

"ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ"[3] means, God guide us to a straight path. The shortest distance we can adapt our mind, thought, soul, actions and *sirr* (inmost being.) That should be the model and plan of our life to reach the destination.

Human beings have different natures, and among us, there are some whose minds are dark and some with bright minds. There are some with the attribute of forgiveness, and some with ruthlessness.

وَلَا يَزَالُونَ مُخْتَلِفِينَ.

All these people are different.[4]

We must choose a good person among those who are the flagship of society and community in terms of purity of soul, purity of nature, maturity of intellect and overcoming the forces of rational logic over emotions. When we search societies and go back centuries, we find that Amīr Al-Mu'minīn is the only person whose behavior, beliefs, instincts, characteristics, peace, jihad, life, and death are planned.

ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ.

This pattern has been given to us by God and He has said, "Take it and act on it!"

Amīr al-Mu'minīn is the perfect mirror of the Prophet's attributes and the truth of the Prophet shines in him. In short, all the instincts, characteristics, and attributes of the Seal of the Prophets, are in Amīr Al-Mu'minīn (peace be upon him). In addition, according to the text of the Qur'anic verse, one who provides testimonial evidence of the deeds of the past prophets

on the Day of Judgment is our Prophet. Amīr Al-Mu'minīn is his caliph and deputy, and their relationship is called *wilāyah* or guardianship. *Wilāyah* is not a matter of recognition, but a characteristic in the soul that according to *takwīn* (ontology, creation, or existential fact), God declares its reality.

There is no trace of selfishness in Amīr al-Mu'minīn because he has no admiration or devotion to himself. He is not fond of wealth, because he does not consider himself to belong to wealth.

He considers all human beings to be equal and connected to the origin, and he views all worlds and all creatures in this way, and in this respect, there is no difference between Muslims and infidels, Jews, and Christians.

Jews and Christians were not hungry in his time. After the demise of Amīr al-Mu'minīn, Imām Ḥusayn, Ḥasan (Peace be upon them) and their companions, encountered a blind Jewish old man who was fainting. They asked the reason for fainting. He said, "There was a man who used to come at night, sitting next to me and putting bread and dates in my mouth. He has not come for three days and I am dying!" They said, "Do you know who it was?" He said, "No, every time I asked him, he would say, 'I am Abdullah, a servant of God!' He did not introduce himself." they said: He was our father, Amīr al-Mu'minīn![5]

Amīr al-Mu'minīn considers the Jew as a human being and says: He has the right to live among this population, and God has protected him in the shelter of the Islamic government. One cannot destroy the property of Jews and Christians, who are under the protection of the Islamic State. Therefore, he should also use the treasury or my personal property and make a living. As the Imām and Guardian of Muslims, I must take care of him, just as I take care of other Muslims!

This is the direct path of Amīr al-Mu'minīn, which his soul forces him to follow. Amīr al-Mu'minīn is a ruler and a sultan, and unlike other rulers, he is not surrounded by guards, drinking wine, singing, dancing, etc.

Hārūn Ar-Rashīd had pointless gatherings from night to morning. The story of Hārūn's nightly feasts is recorded in authentic chronicle books that brought him the best beautiful girls, and he had drunken parties with the best female singers

until morning![6] On the other hand, Imām 'Alī, the caliph of the believers, carried bread and food with a mask at night so that no one would recognize him. He fed the orphans, the widows, the poor, the lame and the blind, and returned before dawn so that no one would know him.

Imām 'Alī (peace be upon him) and Hārūn Ar-Rashīd had different attributes and characteristics. Now, should Amīr al-Mu'minīn transform his qualities into Hārūn's or should he transform himself?! Of course, Hārūn has to change, because purity is among the things that the human soul testifies to its goodness and the human soul testifies to the evil of impurity and wickedness.

As we say, such a person is beautiful and so-and-so is ugly, ugliness and beauty are two judgments of the soul, and so is the judgment of good and evil. Therefore, the world must adapt itself to Amīr al-Mu'minīn—its worship, self-sacrifice, jihad, enjoining what is good, forbidding what is evil, mercy, justice, Islam, friendship and sacrifice in the way of the Prophet of God; because the straight path is the path of 'Alī.

There are other paths, but broken, or there are other bridges, but damaged, or there are other conducts, but to hell. If a person wants to cross a crooked bridge and reach his destination, he will suffer from hardships and torments. The fire engulfs him all around and the blaze consumes him completely.

In the straight path, flowers are planted on both sides, and in between, the winds and breezes of heaven blow from the sacred area of the beauty of God. This path is of pure light that darkness has no place in it. It is clean and pure without pollution. In it, you will not suffer from cold, heat and discomfort. It is the path of Amīr al-Mu'minīn that if you compare with any human being, you will see that his sublime degree is unparalleled.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ: O God, lead us in this way, this is the meaning of "اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ"

In many books of *tafsīr* including Majma 'al-Bayān, Tafsīr Burhān and Tafsīr Ṣāfī, for the interpretation of this noble verse, there are narrations from the Ahl al-Bayt that: اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ is the path (Ṣirāṭ) of 'Alī ibn Abī Ṭālib.[7]

After the Prophet, people's thoughts and feelings were different. Those in search of truth, went under the banner of Amīr al-Mu'minīn and he moved them to their destination through a short distance. How did he move them? He trained them in such a way that today the enemies of Islam who want to say "'Alī was not a politician" no longer know what to say! They say: 'Alī, like Jesus son of Mary, was a heavenly man, and the people he raised, like the apostles of Jesus, were heavenly men who had nothing to do with this world at all. Maytham Tammār, Qaīs ibn Sa'd ibn 'Ubādah, Mālik Ashtar, Muḥammad ibn Abī Bakr, 'Ammār Yāsir, 'Uthmān b. Maz'ūn, were among them.

It is true that Imam 'Alī was a heavenly man, but he lived like everyone else. He was born of a mother, breastfed, and wandered the streets of Mecca with his children, yet he was not interested in playing with them. He used to say as a child that these things are games and one should not be entertained by them.[8] At the age of ten, 'Alī believed in the Holy Prophet, may God bless him and grant him peace, while the elders of his time refused to do so.[9]

'Abbās was the uncle of the Prophet, and for thirteen yearsو the Prophet told him to say, 'There is no god but God!'" But he did not convert to Islam.[10] After the Prophet migrated to Medina, 'Abbās helped the army in the battle of Badr, but he was captured and then converted to Islam.

In short, man should consider Amīr al-Mu'minīn as Imām. Imām means leader and Imām Jamā'ah is the one who stands in front of congregational prayer. Whatever he does, people do. Is a prayer in which, for example, the Imām goes to *Rukū'* but the people stand up from *Rukū'*, a congregational prayer?

Amīr al-Mu'minīn said: I am your Imām! The Prophet said: 'Alī is your Imām! That is, he is your role model and you must conform your actions to him. Bring your worship closer to his straight path. The closer you get, the better the results.

You should look after all your deeds such as jihad, enjoining the good, forbidding the evil, truth, reciting the Qur'an, mercy, friendship with the Prophet, etc., as 'Alī did. If you do this, you will find yourself on the path and God will accept your

prayer "اَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ" and you will find yourself on the road and "the road" is 'Alī's road!

There are many roads in the world, for example, the road of 'Umar, Abū Bakr, 'Uthmān, Mu'āwiyah, Abū Sufyān and Abū Jahl. There is a 'Utbah and Shaybah road that you heard their story. They all have roads, and everyone is moving on a specific road. However, they are crooked and have a lot of dirt, scorpions, and snakes. The air is hot on those roads, and if a one wants to move in that hot air, dust comes and suffocates him. A snake falls from one side and a scorpion falls from the other side. On those roads, falling into various potholes continues until death. 'Alī's road is not like that. His road is a steady, and when a person traverses it, the heavenly breeze blows behind him, and he moves with pleasure! It is the way to heaven!

Crossing the path of 'Alī requires patience, endurance and self-sacrifice. The path to heaven is not easy, but has been traversed by Alī!

اِنَّ الجَنَّة مَحفوفة بالمَكاره!

The way to heaven is full of misfortunes.[11]

During his lifetime, Imam 'Alī was not a person of comfort, nor he was fond of luxury and greed. Amīr al-Mu'minīn, the Imām of mankind, knew the ways to enjoy pleasure, yet he did not like it and said: This is not my dignity and job. I must adapt my life as a ruler to the weakest people! If a Muslim sleeps hungry under my rule and I am full, I can no longer be an Imām! The Prophet made me an Imām so that someone sleeps hungry?! During my rule, I cannot eat bread and honey and others only eat dry bread. This is not possible.

In a letter to ''Uthmān ibn Ḥanīf, he wrote:

وَ لو شِئتُ لاهتَدَيتُ الطَّريقَ إلىٰ مُصَفّىٰ هذا العَسَلِ و لُبابِ هذا القَمحِ و نَسائِجِ هذا القَزِّ، وَ لكن هَيهاتَ أن يَغلِبَني هَوايَ و يَقودَني جَشَعي إلىٰ تَخَيُّرِ الأطعِمةِ! و لعَلَّ بالحِجازِ أو اليَمامةِ مَن لا طَمعَ لهُ في القُرصِ و لا عَهدَ لهُ بالشِّبَعِ!

If I wish, I can easily find my way to that refined honey, to that best wheat kernel, and

to those woven garments of silk; but it is impossible for 'Alī to be overcome by carnal desires, and under his rule, even in Hejaz or Yamama, which is perhaps a thousand kilometers away, there may be someone who does not take a loaf of bread and does not fill his stomach!

أ وَ أبيتُ مبطانًا و حَولی بُطونٌ غَرثی و أكبادٌ حَرّی؟!

I sleep with a full stomach, and around me, there are weak and hungry people who sleep thirsty and hungry?![12]

He could not touch that food! Suppose there is sick child who is dying. Now if you provide a colorful table of food and say to the mother: In the name of God, come and eat! Can the mother eat?! Whatever they urge his mother to eat, it is as if they are whipping and biting her!

Amīr al-Mu'minīn is the father and teacher of the Islamic society. He did not want the world or to rule. He was God-fearing and that was his instincts, attributes, malakāt and path. (اَهدِنَا الصِّرَاطَ المُستَقِيمَ) , means: O Muslims, adapt your path to the path of 'Alī.

صراط علی الحقّ نُمسِكُه

'Alī 's path is right; we cling to it.[13]

علیٌّ مع الحقّ و الحقُّ مع علیّ

'Alī is with the truth and the truth is with 'Alī.[14]

علیٌّ مع القرآن و القرآنُ مع علیّ، و لن یفترقا حتّی یردا علیّ الحوض؛1

'Alī is with the Qur'an and the Qur'an is with 'Alī. Alī is not separated from the Qur'an,

> because the Qur'an is not separated from 'Alī. They are together, [until] they come to me by the pool of Abundance (Ḥawḍ al-Kawthar).[15]

A ḥadīth narrated by the Shiites in the book of Al-'Amālī of Shaykh Ṭūsī and in the book of Sunnis in kanz al-'ummāl by Mullah Taqī Ḥanafī, asserts that:

لن يفترقا حتّى يردا عليّ الحَوض.

> They are together until they come to me by Ḥawḍ al-Kawthar.[16]

This is a straight path that you must prepare your soul to walk on it. The Imām moved ahead, and we must follow his footsteps! Was not Salmān from Ahl al-Bayt?! He followed the Prophet and Amīr al-Mu'minīn. 'Ammār Yāsir, Muḥammad ibn Abī Bakr, Qaīs ibn Sa'd ibn 'Ubādah, Mālik Ashtar and Maytham Tammār (the man who had confronted with many calamities and was the keeper of the secrets of Amīr Al-Mu'minīn), all followed 'Alī. Amīr al-Mu'minīn was a friend and used to socialize with Maytham Tammār in his shop for two or three hours. Tammār shop was not a place of trade or embroidered carpets! It was a stall and Maytham was a seller of dates. He used to put two buckets of dates and sell them next to the mosque of Kūfah.[17]

Amīr al-Mu'minīn (peace be upon him) was the truth of the Qur'an. The Prophet said: O 'Alī, I fought with these people over the revelation of the Qur'an (that is, over accepting the *ẓāhir*, or the apparent meaning of the Qur'an), and you are fighting over the interpretation, truth and *bāṭin* ((inner meaning or reality)) of the Qur'an.

Ibn Abī al-Ḥadīd, who was a Sunni, explains the detailed narrations in the commentary of Nahj al-Balāghah that there is no doubt that the Prophet said: After me, 'Alī fights with three tribes: the *nākithīn* (the perfidious), the *qāsiṭīn* (the deviators), and the *māriqīn* (the apostates); the people of the battle of Jamal, the people of battle of Nahrawān and the people of battle of Ṣiffīn!

Ibn Abī al-Ḥadīd quotes from the book of Ṣiffīn, by Abū Sa'īd al-Khudrī: We were in the service of the Holy Prophet, and he said: Among you, there is one, who is commissioned by God to fight the people to accept the truth of the Qur'an, as if I were commissioned to fight to accept the *zāhir* of the Qur'an! 'Umar said: "O Messenger of Allah, am I that person?" The Ḥaḍrat said: "No!" "Am I?" Said Abū-Bakr. The Imām said: "No! ولكن خاصف النعل; "The one who is patching my shoes."

The strap of one of his shoes had been torn off and he had given it to Amīr al-Mu'minīn (peace be upon him) to patch it. Abū Sa'īd says: I quickly went to 'Alī to give him the good news. I went and said: O 'Alī, I have good news! The Prophet said: " 'Alī is my Waṣī[18] after me, and as I fought in the revelation of the Qur'an, he will fight for the interpretation of the Qur'an!" 'Alī looked at me, and did not care at all, as if he knew it.[19]

Ibn Abī al-Ḥadīd quotes from the book of Ṣiffīn, from a person named Abū Ṣādiq, that: When Abū Ayyub Anṣārī, the companion of the Messenger of God went to Iraq, the tribe of Azd, who were the followers of 'Ā'ishah and 'Uthmān, sent him a she-camel as a gift. Abū Ṣādiq says: It was sent by me. I went to Abū Ayyub Anṣārī and said from the words of the Azd tribe: You are one of the great companions of the Prophet and you have the honor of meeting him. why are you constantly moving from Medina, sometimes fighting with one group and sometimes with another group?! Abū Ayyub said: In the first battle, in the service of Amīr al-Mu'minīn (peace be upon him), with 'Ā'ishah, Ṭalḥah and Zubayr, the Prophet commanded us to fight the infidels (those who violate 'Alī's allegiance)! The second battle was decided to fight Mu'āwiyah, because he was from *Qāsiṭīn*—the people who have no concern for justice. Mu'āwiyah left the tradition of the Prophet, annulled the vote of his Imām and waged a war against him. we were commissioned by the Prophet to fight him. But the third war is with Khawārij and the *Māriqīn*, which unfortunately I will not be alive at that time.[20]

Ibn Abī al-Ḥadīd quotes again, saying: We have many useful narrations through Sunnis that the Prophet said: "O 'Alī, just as I was commissioned by God to fight the people over the

revelation of the Qur'an, you are commanded to fight the people over the acceptance of the Qur'an; "O 'Alī, after you, the people would fall into *fitnah*.[21] You must fight them to accept the truth of the Qur'an and the interpretation of it!" Amīr al-Mu'minīn (peace be upon him) says: "O Messenger of Allah, can you tell me about the *fitnah* that people will suffer after?" The Prophet (peace and blessings of Allāh be upon him) said: There are people who testify that there is no deity but God and that I am the messenger of God, but they disobey the traditions and practices of the Islām" Amīr al-Mu'minīn (peace be upon him) says: O Messenger of Allah, those who confess to *Shahādah*,[22] as I confess to it, should I fight them?" Ḥaḍrat said: You should:

لأنهم يُخالِفون الأمر و يُحدِثون البِدَعَ و الأحدث.

They oppose the order and innovate in religion.

Amīr al-Mu'minīn (peace be upon him) said: O Messenger of Allah, you promised me that I would reach the stage of martyrdom, and my blood will be shed on the path of martyrdom, thus ask God to hurry so that I will be martyred in one of your battles! The Holy Prophet said: If you are killed, who will then kill the wicked, the apostates and the hypocrites?! Who will fight *Qāsiṭīn*, *Māriqīn* and *Nākithīn*, the companions of Jamal, Ṣiffīn and Nahrawān?! You will also reach the stage of martyrdom: فوَاللا لَيُخضَبُ هذه من هذه; By God, your beard will be stained with the blood of your head! How is your patience when severe suffering strikes? Amīr al-Mu'minīn said: "O Messenger of Allah, it will not be the place of endurance, but the place of gratitude and blessing.

Then, Amīr al-Mu'minīn said: O Messenger of Allah, can you tell me the quality of the innovations that they put in the religion? Ḥaḍrat said: They take the *ẓāhir* of the Qur'an and say that we follow it, but they do not practice it. They oppose the truths of the Qur'an, drink wine in the name of *Nabīdh*,[23] involve in *ribā'* (usury) in the name of buying and selling, consider bribery lawful in the name of peace, rule over the rival of the Muslims and consider themselves the caliph of justice! This is the *fitnah* that will be commenced after me. Amīr al-Mu'minīn

said: Will I fight them based on *"raddah"*(there are people who have converted from Islam, and I am fighting the infidels)?[24] The Holy Prophet said: You do not fight them based on *"raddah"*, but you fight them based on *fitnah*—a heretical uprising!" O 'Alī, the sedition will remain, and the people will sink into a continuous darkness until God Almighty fills the earth with the light of our upright justice."

Amīr al-Mu'minīn said: O Messenger of Allah, is the person who fills the earth with justice from us? The Prophet said: He is one of us; with us, God opened, and with us, sealed, and with us God enlightened the darknesses of the earth after polytheism, and with us, God enlightened the darknesses of the earth after continuous darkness.[25]

Those who did not follow the straight path, but followed whims and thoughts, are deviated, and the result of their actions will appear on the Day of Judgment.

وَإِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ عَنِ ٱلصِّرَٰطِ لَنَٰكِبُونَ.

But indeed, those who do not believe in the Hereafter are deviating from the path.[26]

May God make us one of the people who follow the tradition of Amīr al-Mu'minīn.

The Imām had ordered that his grave be hidden and that no one be informed.[27] Before dawn, Imām Ḥasan and Imām Ḥusayn returned to Kūfah with the people who had left for the funeral.

Sulaymān asked a Syrian man: When 'Alī *was struck* by a *sword* in Kūfah, you were in Syria. How did you find out in Syria? He said, "We removed every stone from the ground and saw that there was fresh blood under it. We said that 'Alī must have been killed!"[28]

We have many narrations that when Amīr al-Mu'minīn was martyred, every stone that was removed from the ground for three days had fresh blood under it.[29]

A remarkably interesting ḥadīth in authentic books, such as " Al-Kharā'ij wa l-jarā'iḥ"(i.e., one of the most exquisite and

authoritative books), and in other genuine books, asserts that:[30] A monk was sitting in Bayt al-Ḥarām (*Ka'bah)* and had converted to Islam. The narrator of the ḥadīth says:

> I was surprised and went forward and saw that he was sitting in front of Maqām of Ibrāhīm[31]. He was a strong man, broad shoulders with a white beard. He was wearing a fur coat, and a fur coif. I sat next to him. He explained to people the reason for his conversion to Islam, and I listened. He said: I am a secluded monk. I was praying in a monastery by the sea. One day I saw a large vulture (called Nasr in Arabic, it is twice the size of a large man) on a rock, next to the island, vomiting a quarter of a human body. The scavenger flew away and came back after a while and vomited another quarter and flew again and came again and vomited another quarter. He flew again, and the fourth time he came and threw the other quarter out of its mouth. These four quarters became a human being. (Of course, perhaps this monk had seen this event in the world of ma'nā! Because monks have a certain purity of soul and there are mukāshafah[32] for them.).
>
> This bird struck a beak on this man's head, separated a quarter of him, swallowed him and left; He came again, struck another beak, swallowed another quarter, and left; this repeated and the fourth time, he swallowed the last quarter and left. No one was there anymore.
>
> I said to myself: I wish I had asked this man who you are and why God has afflicted you with this torment, cutting your body into four parts and making you human again. I saw the bird again, sitting on the same stone vomiting a quarter of a man's body. I immediately went and stood by the boulder to look closely at the incident and ask questions. The bird repeated

this four times until the four parts became a human being.

Before the bird takes him again, I said: Who are you? He said: Until the Day of Judgment, this is my worldly torment that I must be torn to pieces. The bird is constantly vomiting me here, tearing me to pieces and putting me in another place again. It cuts me to pieces again and brings me here. Here, when I am done, he breaks me into pieces and takes me there. I said: Who are you? He did not answer me. I said: By the right of the Creator who made you, who are you? He said, "I am Ibn Muljam Murād*ī*!" I said: Why do you suffer this torment?! I have never seen such torment in any of the previous nations or in their books. He said: "I killed 'Alī ibn Abī Ṭālib!" As soon as he said this, the bird came again, struck a beak on his head, cut the quarter, and left.

I went back to the monastery and asked about 'Alī ibn Abī Ṭālib. They said: 'Alī ibn Abī Ṭālib was the *Waṣī* of the Prophet, who was killed by Ibn Muljam Murādī. I converted to Islam and gave up monasticism. I came and settled in Mecca. This is my place, and I am a Muslim.

The Romans had captured a group of Muslims and taken them to the Roman sultan and told him: Force these people into our religion. The Roman sultan ordered large cauldrons to be placed. He heated the olive oil in those pots and put them in the oil and killed them all, leaving only one person to tell the Muslims what the Roman sultan had done to the captives.! "I was in the middle of the desert, and it was near dawn," he said. I heard *horse's hooves*, and I realized that all these horsemen were my companions who had been martyred by the Roman sultan. Their faces were bright, and they were all riding white horses! I said: Where were you, my comrades?! "We were resting in our graves and our abode was very good," they said. Suddenly we saw a

herald between heaven and earth calling: 'Alī ibn Abī Ṭālib is killed. Every martyr on land or sea must get up and pray with him! We got up from our graves and went to follow Imām Ḥasan and prayed on the body of Amīr al-Mu'minīn (peace be upon him). Now we are sent to go to our dormitories![33]

The tomb of Amīr al-Mu'minīn was hidden, and no one knew its location for many years. Hārūn al-Rashīd had gone out of Kūfah with dogs and hunting *goshawks*. He saw some deer herds and sent dogs and *goshawks* after them. He himself and his army rode around on horseback to catch these deer. It is narrated that for about an hour in the desert, dogs and *goshawks* followed the deer, but could not catch them. The tired deer went on a mound. The dogs wanted to climb the mound to catch the deer, but they could not and fell! When they goshawks wanted to fly to the top of the mound, they could not and fell! Deer for a while stayed on the mound. Hārūn al-Rashīd saw the deer coming down from the mound. The fallen dogs got up and followed the deer. The deer escaped and headed for the mound. The dogs could not climb and fell again! "It must be a strange thing," said Hārūn. Wait until its mystery is revealed to us! Hārūn said to his companions, "there must be a secret here. we will not leave this place until the truth becomes clear to us! Who among you is going to ask around the story of this mound?!"

They went and brought an old man from Bānū Asad tribe who knew the area and asked him about the reason! He said, "Am I safe if I tell you?" Hārūn said, "Yes, you are safe!" the old man said: This is the grave of 'Alī ibn Abī Ṭālib and the deer have taken refuge in 'Alī ibn Abī Ṭālib. Neither dogs nor *goshawks* can go nearby.

Hārūn performed ablution and prayed two Rak'ahs and said that someone should determine the exact place of the grave on this mound? Imām Ja'far al-Ṣādiq (peace be upon him) identified the site of the grave.[34] Little by little, they built a shrine and enlarged the courtyard.

In short, *Wilāyah* (the guardianship) of the Amīr al-Mu'minīn functions in the heart of animals! *Wilāyah* manifests in stone and fresh blood is found under it.[35] *Wilāyah* works in the heart of the animal, and deer notice the tomb of the Imām, and dogs cannot approach. *Wilāyah* is heard by those who are

sleeping in the grave. They rise, come to life, and pray with Amīr al-Mu'minīn (peace be upon him) and return. It is the *wilāyah* that affects pure hearts, not dark hearts.

ظلمَتٌ بَعضُهَا فوقَ بَعضٍ إذا أخرَجَ يَدَهُ لَمْ يَكَدْ يَرَىٰهَا.

darknesses, some of them upon others.
When one puts out his hand [therein], he can
hardly see it. And he to whom Allah has not
granted light - for him there is no light.[36]

Ruwḍah (lament recitation) of Ahl Al-Bayt, peace be upon them

Imām Ḥasan and Imām Ḥusayn were in Kūfah, and people went from all over to offer condolences. The women of Kūfah went to see Ḥaḍrat Zaynab and Ḥaḍrat Umm Kulthum. 'Alī, the Imām of the Muslims, the governor of the *wilāyah* of the world had passed away. On the twenty-first day, they saw an old man coming from a distance and stood in front of the house of Amīr al-Mu'minīn and delivered a detailed sermon: Peace be upon you, Amīr al-Mu'minīn! I bear witness that you are the first of the people to bring Islam and the most ancient of them in faith, and their enclosure in the religion of God! he delivered a detailed sermon and disappeared at once. Imām Ḥasan was asked, "Who was this old man?" Ḥaḍrat said: Khaḍir; the Prophet Khaḍir had come to offer condolences.[37]

In the hearts of the hypocrites, there was nothing but increased hatred, meanness, and enmity. They killed Sayyid al-Shuhadā. Zaynab. Sukaynah, Fāṭimah and Ruqayyah were the daughters of that Imām and Zaynab was his sister, and Imam Sajjād was his son. On that day, they set fire to the tents! Imam Sajjād was ill, lying in the middle of the tent. The narrator of the ḥadīth says: I saw a tall woman with a fire in the corner of her dress, very anxious and upset. I said: Why don't you run away?! Everyone fled, everyone headed to the desert! She said: "O man! Where can I escape?! "I have a patient in the middle of this tent!"[38]

وَسَيَعلَمُ ٱلَّذِينَ ظَلَمُوٓا۟ أَيَّ مُنقَلَبٍ يَنقَلِبُونَ.

And those who did wrong will soon know to what retribution and the abode of vengeance they shall return.[39]

إنا لله وإنآ إليه رٰجعون.

Verily we belong to Allah and verily to Him we *return*.[40]

Second Sermon: 'Alī, the adornment of the history and law of Islam, and the consistency of the prophethood of Muḥammad (peace and blessings of God be upon him)

أعوذُ باللهِ مِنَ الشّيطان الرّجيم
بسم الله الرّحمن الرّحيم
بارئ الخلائق أجمَعينَ، باعِثِ الأنبياء وَ المُرسَلينَ
وَ الصّلاةُ وَ السّلامُ علىٰ أشرَفِ السُفَراءِ المُكرّمينَ،
خاتَم الأنبياء وَ المُرسَلين، حَبيبِ إلهِ العالمين؛ أبىالقاسِم مُحَمّد
و علىٰ آلِهِ الطّيّبينَ الطّاهِرينَ
وَ لعنَةُ اللهِ علىٰ أعدائِهم أجمَعينَ، مِنَ الآنَ الىٰ قيامِ يوم الدّين

I seek refuge in Allah from the cursed Satan
In the Name of Allāh, the All-Beneficent, the Most Merciful
Creator of all beings, prophets, and messengers
And may blessings and peace be upon the honored ambassadors,
Seal of Prophets and Messengers, the dearest, Abū *al-Qāsim*
Muḥammad and upon his pure family
May Allah's curse be upon all their enemies until the Judgment Day

God, the Wise, said in His Noble Book:

ثُمَّ أَوۡرَثۡنَا ٱلۡكِتَٰبَ ٱلَّذِينَ ٱصۡطَفَيۡنَا مِنۡ عِبَادِنَا فَمِنۡهُمۡ ظَالِمٞ لِّنَفۡسِهِۦ
وَمِنۡهُم مُّقۡتَصِدٞ وَمِنۡهُمۡ سَابِقُۢ بِٱلۡخَيۡرَٰتِ بِإِذۡنِ ٱللَّهِۚ ذَٰلِكَ هُوَ ٱلۡفَضۡلُ ٱلۡكَبِيرُ.

> Then we caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah. That [inheritance] is what is the great bounty.[41]

All miracles performed by prophets are permitted by God, but they are not outside their will. The will of the Prophet is the will of God, and the Prophet performs miracles out of his own free will, just as we do some deeds. What we intend to do is interrelated to both us and God. It is related to us because of our will and authority, and it is related to God, because our will, authority and power are by the command and permission of God, and without His Permission, no action can be done.

The Holy Prophet pointed, and the moon was divided into two parts.[42] The miracles of that Ḥaḍrat were not such that the Prophet prayed, and God answered that prayer. The answer to the Prophet's prayer was not separate from the soul of the Prophet, but he himself with the permission of God, split the moon.

Īsā Ibn Maryam says in the Holy Quran:

أحْيِ ٱلْمَوْتَىٰ بِإِذْنِ ٱللهِ.

> I bring the dead back to life, by permission of Allah.

وَأُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ.

> And I cure the blind and the leper, by permission of Allah.[43]

Therefore, all the miracles performed by the prophets are attributed to them, just like the deeds we perform, attributed to us. Minor limited deeds are attributed to us, and the miraculous deeds of the prophets are attributed to them through their own efforts and the blessings of God.

Every Prophet of God had the status of monotheism. All were sincere in their mission, and were infallible, but at the same time each had a distinct essence. Moses, Jesus, Noah, Ishmael, and Isaac had their own characteristics, and the miracles performed by them were in direct relation to their spiritual nature.[44]

God, the Exalted, had declared a specific calamity for each of the prophets, and no prophet was exempt from this ruling. Abraham, Noah, Hood, Saleh, Shoaib, Isaac, Jacob, and Ishmael each had afflictions related both to their *nafs* and to the miracles performed by them.

Our Holy Prophet had the holy status of the Seal of the Prophets and the Messengers. He was comprehensive of all the characteristics of the predecessor prophets, from the point of view of knowledge, afflictions, and miracles. His comprehensiveness and the title of "Seal of the Prophets" are not official characteristics, but rather indicate a special quality that surpasses his position above all else and makes him the intercessor of all prophets before God.

فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا.

> So how [will it be] when We bring from every nation a witness and we bring you, [O Muḥammad] against these [people] as a witness?[45]

Every affliction, trouble, worry and calamity that befell every prophet, happened completely to our Prophet, and were necessary for his journey toward God. Therefore, he said:

ما أُوذِيَ نَبِيٌّ مِثْلَ ما أُوذِيتُ,

> No prophet has been tortured, persecuted, harmed, and oppressed as much as I have.[46]

The *Maqām* (mystical position or divine station) of prophethood was conveyed to Amīr al-Mu'minīn, not as a prophecy, but as the truth of that position.

The Prophet Muḥammad is the Peer of the realm of the Prophets, and 'Alī is the Peer of the realm of all the *Waṣīs*, *'Awliyā'Allāh* (those vested with the authority of Allah), the pious and the Imām of the monotheists. Maqām of Amīr al-Mu'minīn is not ceremonial, but a quality in his *nafs*. It is a kind

of capacity and perfection that it is not possible for everyone to reach this degree and rank without having those dimensions and superiority.

The care of the Lord made Amīr al-Mu'minīn the *Waṣī* of the Prophet; that is, until the Day of Judgment, all members of the Islamic society must follow that Imām and be under his banner. 'Alī 's guardianship is not a ceremonial title, rather, a spiritual dimension encompassing all people. Therefore, the narrations about Amīr al-Mu'minīn from the Holy Prophet are particularly important and interesting.

On a journey in which the believers set out on a campaign and the Amīr al-Mu'minīn was with them, when the companions returned, they brought the complaint of the Amīr al-Mu'minīn to the Prophet that Amīr only recited Surah Tawḥīd in all his prayers. The Prophet said:

دَعُوا عَلِيًا فَإِنَّ عَلِيًا مَمسوسٌ فى ذاتِ اللهِ

> Leave 'Alī alone; he has been possessed by God.[47]

That is, 'Alī loves God madly and he is *fanā* in the Essence God. There is no blame on him, since he is the owner of *wilāyah* and guardian of religion, law, and the Qur'an.

They went to the Prophet again and slandered Amīr al-Mu'minīn. The Prophet was very displeased with them. He went to the mosque, recited a sermon, and said:

أيُها الناس لا تَسُبّوا عَليًا، فإنّ عَليًا لأخشَنُ فى ذاتِ اللهِ.

> O people, leave 'Alī alone![48] Your thoughts fail to comprehend the status of "'Alī ". Your ambitious mind won't reach the slightest degree of 'Alī's eminence. 'Alī has become firm and rigid in the Essence of God and has passed through all the degrees and positions that are assumed for the believers and has passed through all the heavens and passed through all the divine names and attributes. "He is residing in the sanctuary of God."

In another narration we have:

...مَخشونٌ فی ذاتِ الله.

That is, he has become *fanā* in the Essence of God,[49] and in this *fanā* (annihilation), he is firm and solid, as such that there is no wind, no earthquake, no storm, and no thunderbolt that can shake any of the stages of Amīr al-Mu'minīn (peace be upon him).

it is stated in the narrations related to all Sunnis and Shiites, that the Prophet, patted the shoulders of Amīr al-Mu'minīn (peace be upon him) many times and said:

يا علیّ! إنّ فيک سَبعَ خِصالٍ لا يُحاجُکَ بهِ أحَدٌ يوم القيامة: أنتَ أوّلُ المؤمِنينَ باللهِ إيمانا، وَ أوفاهُم بِعَهدِ اللهِ، وَ أقومُهُم بِأمرِاللهِ، وَ أرأفُهُم بالرّعيّة، وَ أقسَمُهُم بالسّويّة، وَ أعلمُهُم بالقضيّة، وَ أعظمُهُم مَزيّة يومَ القيامَة.

"O 'Alī! There are seven qualities in you that nobody can equal you in the presence of God on the Day of Judgment: First: You are the first to believe in God! You are not the first person to believe in God from my nation, but you are the first person in the world of existence and creation, not in the world of time and graduation, rather, in the world of eternity, and where the Lord created your holy light, you were the first ray believing in the Lord, and the rest of believers are under your banner. Second: You are more faithful to the covenant with God than all people! Thirdly: In the command of God, you are the most steadfast and strong of all people! Fourth: Your love, kindness, and compassion for the villeins and the nation, is more than all people! Fifth: From the point of view of justice and equal distribution, you are more just and worthy than all people! Sixth: During trials and appeals of all people, your judgment is higher and truer! Seventh: On the Day of Judgment and in the presence of God, your reward, position, and greatness will be superior to all people.[50]

The Prophet (peace and blessings of Allāh be upon him) did not say, " There is no one better than you in this nation!" He said: " On the Day of Judgment, no one will reach your position because of your seven characteristics." Abū Nu'aym Isfahānī, the great ancestor of the late Majlisī, who was a Sunni, in his book " Ḥilyat al-Awliyā'", mentions the same ḥadīth. Ḥilyat al-Awliyā' is one of the most authoritative Sunni books that everyone trusts and in fairness, is a source for extracting narrations.

Amīr al-Mu'minīn, peace be upon him, possessed three *Maqāms*: His knowledge was more than all people, even compared to the prophets of past; his afflictions were more severe than all the prophets, due to the inheritance from the seal of Prophet Muḥammad; his miracles were more remarkable than all the prophets, again based on the inheritance from the Prophet Muḥammad. Therefore, Amīr al-Mu'minīn, peace be upon him, inherited from the Holy Prophet three things: one in knowledge, one in afflictions and calamities, and one in appearances and manifestations, which are interpreted as miracles and *Kirāmah*.[51]

Ibn Abī al-Ḥadīd, the commentator of the Sunni Mu'tazilites in the explanation of Nahj al-Balāghah, and Fakhr al-Rāzī, who was a fanatical Sunni, in Mafātīḥ al-Ghayb, assert that:[52]

> Amīr al-Mu'minīn (peace be upon him) removed the gate of Khaybar, threw it a distance and made it a bridge for the army to cross and come up from the gate of the fort and land in the fort itself. After he threw the door aside, forty-four strong men from the companions of the Messenger of God came and could not even wobble the door.[53]

Ibn Abī al-Ḥadīd and Fakhr al-Rāzī tried in every way to interpret the divine knowledge of 'Alī and said: 'Alī was detached from the world at that time. He was so immersed in the light of God that he did not in any way employ material and human forces. 'Alī dislodged the door by spiritual and heavenly power.[54]

To prove their point, they refer to one of the words of the Imām who said:

ما قلعتُها بيَدٍ بَشريّةٍ ولكن قلعتُها بيَدٍ ملكوتيةٍ.

> I did not dislodge this door by human power, but by the power of the kingdom.[55]

Although this is true, but the reality is that Amīr al-Mu'minīn was immersed in the light of God. His deed was the deed of God and his *qabḍ* and *basṭ* were *qabḍ* and *basṭ* of God. [56] His sight was the sight of God, and his hearing was the hearing of God! How does the Prophet point and the moon splits in two? Lifting the door of Khaybar from its hinges is no more difficult than splitting the moon! It is the divine will that manifests from the Holy Spirit of that Ḥaḍrat. Therefore, the Prophet said:

يا عليُّ! لو لا مَخافةُ أن تقولَ فيكَ طوائفُ مِن اُمّتي ما قالتِ النّصارىٰ في عيسَى بنِ مريَمَ لقُلتُ فيكَ مَقالاً لا تَمُرُّ بِمَلاءٍ مِنَ النّاسِ إلاّ أخَذوا التُرابَ من تَحتِ قدَميكَ يستَشفونَ بهِ.

> O 'Alī! If I were not worried that tribes of my society would say about you what the Christians said about Jesus son of Mary; I would say a word about you today, following which you would not pass over any group of people unless the soil under your shoes were taken for health and healing.[57]

Salmān Al-Fārsī was a companion of the Prophet Muḥammad and after the demise of Muḥammad, a renowned follower of 'Alī ibn Abī Ṭālib. He was appointed as the governor of Al-Mada'in in Iraq. He was a man of asceticism, devotion, and the authority of God in that land.

Ibn Shahr Āshūb narrates from Jābir bin 'Abdullāh Anṣārī who says: We performed the morning prayer in the mosque of the Prophet with Amīr al-Mu'minīn, peace be upon him. Amīr al-Mu'minīn turned to us after the prayer and offered his condolences.

آجَرَكم اللهُ علىٰ موتِ أخيكُم سَلمان.

May God comfort you in *your grief* for the death of your brother, Salmān.[58]

Salman was in Al-Mada'in, a place near Baghdad, 3,000 kilometers from Medina. They had to travel with the camel for a month to reach Madain.

Amīr al-Mu'minīn (peace be upon him) turned to the companions and mourned the death of Salmān. Then Jābir bin 'Abdullāh Anṣārī says that Amīr al-Mu'minīn wore the vest of the Prophet, took the walking stick of the Prophet, held the sword of the Prophet, put the turban of the Prophet on his head and rode on the camel. He said to Qanbar: Give me your hand and count from one to ten! Qanbar says: We counted from one to ten, and then we were next to Salmān's house in Madain!

Zādhān, Salmān Fārsī's friend, companion, and caregiver, says: Salmān was dying, I said: O Salman! If you die, who will bathe(*ghusl*) you? He said: The same person who bathed the Prophet! I said: Wow! What do you claim?! The Prophet was bathed by his *Waṣī*, Alī ibn Abī Ṭālib! He said: He also would *ghusl* me! I said: You are here, and he is in Medina! He said: It does not matter, when I die, close my lips and my chin, and cover me with a scarf. Wait, until you hear a sound like something falling from a height. Then open the door. 'Alī ibn Abī Ṭālib will enter.

Zādhān says: Salmān said the *Shahādah,* and his soul rushed to the world of Divinity. According to his will, I tied his chin and lips and put a scarf on him. A few moments later, when I heard the voice, I opened the door and saw Amīr al-Mu'minīn. He said, "O Zādhān! Salmān, the righteous servant of God, passed away. Long live and may God bless you. Salman was a good brother to us. The Prophet loved Salmān very much and he often mentioned him on dark nights." I said: Yes! He passed away a few moments ago and told me so and so. Amīr al-Mu'minīn (peace be upon him) entered with Qanbar and removed the covering from Salmān. Salmān opened his eyes and smiled at Amīr al-Mu'minīn and closed his eyes. Salmān was bathed, shrouded, buried and they returned to Medina.

One of the great Arab poets named Abalfaḍl Tamīmī says: When I describe the virtues of Amīr al-Mu'minīn, those

people who are resentful and have little intellect, criticize me and say: Why do you write these things about 'Alī? They do not understand! When I wrote a poem about Salmān Farsi, they said: Is it possible for 'Alī to travel the distance between Medina and Madain in a few moments, bury Salman and return?! I say to them: Have you read the Quran or not? "Yes," they say. I say: Have you read this blessed verse that the guardian of Solomon presented the throne of Bilqīs to Solomon from the city of Saba in the blink of an eye, according to the text of the Qur'anic verse? "Yes," they say. I say: Was Solomon superior to the Prophet ?! they say that the prophet was superior. I say: Is the position of the Prophet's guardian higher than Solomon's guardian?! Yes, they say. I say: How can you say that Solomon's guardian presented the throne of Bilqīs from the city of Saba to Prophet Solomon in the blink of an eye, but you do not acknowledge this matter about 'Alī ibn Abī Ṭālib? You should deny the origin of the Qur'an and say that all these miracles attributed to the prophets in the Qur'an are superstitions. Otherwise, if you accept the miracles by the prophets and Solomon, you must accept them about the *Waṣī* of the Prophet in the first place, because 'Alī was the best, noblest and most perfect of all those *Waṣīs*, and what God has provided for them from the sciences, He has provided for 'Alī. "They can no longer answer me. They lower their heads, and instead of answering, the color of their faces changes," says the poet.[59]

Why does the color of your face change? Admit the truth and free yourself! If you acknowledge the truth and his *Maqām*, you no longer need to be caught in a logical argument and be condemned according to the verses of the Qur'an.

Amīr al-Mu'minīn has the position of the great *wilāyah*, and these miracles are very insignificant for him. If you consider the divine position, patience, forbearance, and forgiveness of 'Alī, these issues cannot be expressed as *Kirāmah* and miracles.

Amīr al-Mu'minīn (peace be upon him) in the city of Anbār, disembarked in his tent and the elders, the chiefs and the Shaykhs went to see him. They all waited outside the tent to meet him. Amīr al-Mu'minīn (peace be upon him) was busy patching his shoes! It took a while until finally Ibn 'Abbās went inside the tent and said: O 'Alī! I swear to God, if you get up and

take care of our affairs, it is better for you than patching this shoe. Get up and see that the elders are here to see you!

Amīr al-Mu'minīn did not pay any attention to the words of his cousin "Ibn 'Abbās". He patched his shoes and when it was over, he said: O Ibn 'Abbās! How much is this pair of shoes? Ibn 'Abbās said; One dirham or less, he said! Ḥaḍrat said: I swear by God that this caliphate and the government to which you are inviting me is less than the price of this pair of torn shoes; unless I stand up for the truth, punish the oppressor and give the oppressed their rights.[60]

They thought that Amīr al-Mu'minīn also wanted to rule the people based on worldly matters! This was not the case. The rule of Amīr al-Mu'minīn was the rule of God, or otherwise what is the value of a non-divine rule for him?!

Aḥmad ibn Ḥanbal, one of the four Sunni leaders, was with a group that all praised some of the caliphs until it was the turn of the Amīr al-Mu'minīn. They said: No one praises 'Alī ibn Abī Ṭālib? Aḥmad ibn Ḥanbal raised his head and said: 'Alī does not need to be defined and praised. 'Alī is the definition of himself. The one who defines 'Alī has defined himself by that definition, not 'Alī. 'Alī is above definition. The other caliphs were adorned by the caliphate by reaching the position of caliphate, but 'Alī, who came to the caliphate, not only did not adorn himself with the caliphate, but he adorned the caliphate.[61]

They rectified their shortcomings through the caliphate, but 'Alī restored the incomplete aspects of the caliphate through his blessed and holy existence.[62] 'Alī does not need to be defined. 'Alī 's voice is loud in the heavens; it is loud in the world of the kingdom; it is loud in the world of the earth; wherever you go and look in the world, it is the ray of his light that shines.

Zamakhsharī, the great Sunni religious scholar, says: I am amazed at Alī ibn Abī Ṭālib, who throughout his life and after his life, two groups of Muslims tried not to let anyone remember or mention 'Alī 's name—a group of his friends and a group of his enemies—his enemies out of jealousy and hatred, and his friends out of fear. These two groups concealed 'Alī 's name. All the Muslim tribes, from friend and foe, hid 'Alī's virtues, and at the same time his virtues expanded throughout the East and the West of the world.[63]

In all Shiite and Sunni books from the beginning of Islam until the time of the Prophet's death, even during the caliphate of the caliphs and during the apparent rule of the Amīr al-Mu'minīn, and by the side of every bright spot and shining star in the history of Islam, the light of Amīr al-Mu'minīn is shining.

The source of every science is Imām Alī. 'Alī is the basis of all virtuous judgments from the beginning to end. The reason that Nahj al-Balāghah is now in hand, is 'Alī. The struggles and hardships that the Prophet endured were all for 'Alī, in fact, 'Alī is the embellishment of the history of Islam, the embellishment of Islamic law, and the consistency of the prophethood of our Prophet; This is what Zamakhsharī says.

How can 'Alī, with all these sacrifices, hardships, and losses, because of hatred, resentment, and love of the leadership of individuals, endure more sufferings than the whole nation? Exactly in parallel with the Holy Prophet who said, "They did not harass any prophet like me", they did not harass any Imām like Amīr al-Mu'minīn, not even Sayyid al-Shuhadā or Imām Ḥasan, since their persecution was to a certain extent, but the persecution that Amīr al-Mu'minīn endured was very bizarre.[64]

Amīr al-Mu'minīn was harmed by friend and foe. His enemy was Mu'āwiyah, who recited sermons against him, gathered the treasury of the Muslims and divided them among his colonels and allies, and subjugated half of the lands of Islam. He destroyed Islam, prescribed disbelief to the people in the name of Islam and spared no effort to extinguish the light of Amīr al-Mu'minīn. On the other hand, the companions of that Imām were weak, thoughtless, and helpless people. In his sermons, the Imām says:

وَ لقد مَلأتُم صَدرى قَيحًا.

> Woe to you!" "You filled my chest with pus and blood; you made me tired.[65]

Whenever I call you to jihad, you say, "The weather is cold, wait. Let the climate change! I invite you again, you say: The weather is hot! Today you say: Our dates are ripening, and we

must harvest them! Tomorrow you want to store them! You make excuses every day.

فوالله ما غزى قومٌ فى عقر دارهم إلا و قد ذلوا.

I swear by God that no tribe have been attacked by the enemy in their homes unless they suffered disgrace and humiliation.[66]

Get up for the revival of Islam and for the destruction of this indecent man (Mu'āwiyah) who has no claim other than ruling over the people! Imam 'Alī called people to the battle, but they argued and instructed their Imām to delay the battle for a month. When the army of Mu'āwiyah was about to be defeated, his soldiers put up copies of Qur'an on their spearheads, as a sign of agreeing that Qur'an be the arbiter in settling their dispute, requiring troops to walk away from Imām 'Alī 's army. People around 'Alī told him to make peace or else they would cut him into pieces by their swords.[67]

The greatest calamity was the internal enemy which Amīr Al-Mu'minīn had many. At night he shouted in the palm grove: Lord! How much I am bothered by this nation. They made me tired. Just like women who like to sit in the middle of the room and put on make-up, they wait at home, not defending their rights, the honor of the religion and the essence of Sharia.[68]

Amīr Al-Mu'minīn's anguish increased day by day,[69] until he equipped an army of one hundred thousand men led by ten elders of his companions and children; Ten thousand people led by Imām Ḥasan, ten thousand by Imām Ḥusayn, ten thousand by Muḥammad ibn Ḥanafiyyah, ten thousand by Qays ibn 'Ubādah, to attack and remove Mu'āwiyah and to clean the earth from this corrupt and evil man who had destroyed and changed the history of Islam.

It was at this time that Ibn Muljam Murādī's sword struck 'Alī on the night of the nineteenth day of the holy month of Ramadan, at dawn, and all the plans of the Amīr al-Mu'minīn were thwarted. One blow to the head and all this failure! What kind of crime did Ibn Muljam commit? It is not unreasonable that the Holy Prophet considered Ibn Muljam as "the cruelest".[70]

The sword of Ibn Muljam killed Amīr al-Mu'minīn, destroyed the target of that Imām and stopped one hundred thousand soldiers from fighting Mu'āwiyah. Mu'āwiyah left Syria and fought with Imām Ḥasan, and it is a detailed story of how the efforts of the Amīr al-Mu'minīn were shattered by the martyrdom of that Imām.

Ruwḍah (lament recitation) of Ahl Al-Bayt, peace be upon them

Amīr al-Mu'minīn (peace be upon him) fell in the altar. He was the Imām and the heart of the world of existence. The calamity of that Imām affected everything; the seas roared, the ground shook, black winds blew, the doors of the mosque of Kūfah slammed and Gabriel cried out:

تهدّمت و اللهِ أركانُ الهُدى و انطمست والله أعلامُ التُقى و انفصمت العُروةُ الوُثقى.

I swear by God that the pillars of faith were shaken, the shining star of the wilāyah became dark, and the rope of wilāyah was torn!"

قُتِلَ ابنُ عمّ المُصطفى، قُتِل الوصيُّ المُجتبى، قُتِلَ عليٌّ المُرتضى؛ قتلَهُ أشقى الأشقياء.

O people of the world! "They killed the cousin of Muḥammad Muṣṭafā; they killed the Waṣī of Mujtabá; they killed 'Alī Murtaḍá.[71]

This voice of Gabriel covered all Kūfah. Men and women ran to the mosque of Kūfah, expressing grief with striking their chests with the palms. Everyone was hurting their faces and beating their heads with their fists.

Imām Ḥasan and Imām Ḥusayn went to the altar, saw their father lying on the ground, picking up the dust and putting it on his head and saying:

مِنها خلقناكُم وفيها نُعيدُكُم ومِنها نُخرِجُكُم تارةً أخرى.

> From the earth We created you, and into it We will return you, and from it We will bring you out another time.[72]

Imām Ḥasan (peace be upon him) wrapped his father's head tightly with a robe, but blood was still flowing from under it. Abū Ju'dah and a group of companions wanted to raise the Imām to pray with the people [because the prayer in which Ibn Muljam's sword was struck was the morning nāfilah and 'Alī had not yet performed the morning prayer]. They lifted the Imām and held him in their arms. Ḥaḍrat fell to the ground. 'Alī said: O dear Ḥasan, pray with the people!

Imām Ḥasan stood up and prayed with the people, and Amīr al-Mu'minīn (peace be upon him) performed his prayers sitting down. When the prayer of Imām Ḥasan was over, he saw his unconscious father lying on the ground. He held the head of his father and cried a lot. Amīr al-Mu'minīn (peace be upon him) opened his eyes and said: O Dear Ḥasan! Why are you crying? I am relieved. I am on my way to heaven; do not cry so much! Now, your grandfather, Prophet Muṣṭafā, your mother (Fāṭimah Zahrā), your grandmother, Khadījah Kubrā, your uncle (Ḥamzah Sayyid al-Shuhadā), are all present and say, "'Alī, hurry towards us!" O Dear Ḥasan! Why are you so upset? Do not cry so much! Imām Ḥasan said: Dear father! I swear to God, if this calamity had struck the mountains, it would have destroyed them. By God, I have learned to cry for your calamity!

They took the Imām to the middle of the mosque of Kūfah. Imām Hassan said: Dear father! Who hit you? He said: The son of a Jewish woman; Ibn Muljam Murādī!

The sky was brightening and Amīr al-Mu'minīn asked for Ibn al-Muljam to enter from Bab al-Kanda, one of the doors of the Kūfah mosque. People saw Ibn Muljam Murādī handcuffed, and a crowd were gathered around him.

Ḥudhayfah Nakha'īy drew his sword from scabbard and moved Ibn Muljam toward to Amīr Al-Mu'minīn. Ibn Muljam was in the crowd and people insulted him and spit on him. They told him: You killed Amīr Al-Mu'minīn! What sin had 'Alī committed? He was the Imām of the pious and Amīr Al-

Mu'minīn (the Commander of the Faithful)! "By God, you have done a great sin, Ibn Muljam!

He was silent and did not say anything until Ḥudhayfah took him to Imām Ḥasan. Amīr Al-Mu'minīn was unconscious in the middle of the mosque. Imām Ḥasan turned toward Ibn Muljam and said: O enemy of God! O cursed and rejected by God! Was my father a bad Imām for you? Didn't he increase your reward? Why did you commit this crime? He did not answer. Amīr Al-Mu'minīn (peace be upon him) regained consciousness. Imām Ḥasan said: Dear father! The enemy is captured. What is your sentence for him? Amīr al-Mu'minīn looked at Ibn Muljam from the corner of his eyes and said: O Ibn Muljam! I swear by God you did a great evil deed. Was I a bad Imām for you? Did I not do you a favor? Didn't I have mercy on you? This was my punishment from the Imāmate?! Ibn Muljam did not answer. Imām Ḥasan said: Dear father! What is your command? Amīr Al-Mu'minīn said: O my child! O dear Ḥasan! Be patient with your captive! Can't you see how his eyes are filled with fear and anxiety and his heart is in apprehension?! O dear Ḥasan! Give him the food you eat! Give him the water and drink you drink! Do not leave him hungry and thirsty!

Imām Ḥasan said: Dear Father! This accursed and lowly person, has killed you, hurt our hearts and afflicted all believers and Muslims, but you order well about him?! Imām 'Alī said: O dear Ḥasan! Do you not know, after all, we are a family of mercy?![73]

وَسَيَعلَمُ اَلَذينَ ظلمُوَا ايَ مُنقلب يَنقلِبُون.

And those who did wrong will soon know to what retribution and the abode of vengeance they shall return.[74]

نَسئلک اللهُمَ وَ نَدعوک وَ نُقسِمُ عَليک بِمُحَمّدٍ وَ عَلىً وَ فاطِمَةَ وَ الحَسَن وَ الحُسَين وَ التِسعَةِ الطَيِبينَ الطاهِرينَ مِن ذُرّيَةِ الحُسَين، وَ باسمِک العَظيمِ الأعظمِ الأعَزّ الأجَلّ الأكرَم يا الله...

We ask you, God, and we call upon you, in the name of Muḥammad, Alī, Fāṭimah, al-Ḥasan, al-Ḥusayn, and the nine pure offspring of the al-Ḥusayn, the Greatest, the Mighty, the Most Merciful... to have mercy on us. Forgive us of all our sins, make us one of the true Shiites of Amīr Al-Mu'minīn, put more into our hearts from the light of his guardianship and keep our steps in the straight path. O God keep us safe from sedition of The End Time and in these blessed days and nights of Qadr, give us sustenance from the best treasures of His Benevolence. Enter us in every good that you have introduced Muḥammad and the family of Muḥammad and protect us from whichever way you have protected them. Heal our sick, have mercy on those who have passed away, make the righteous pleased with us, and do not cut off our love for the pure Infallibles even for a moment. Make the Qur'an and Ahl al-Bayt our companions until the Day of Judgment, do not deprive us of their intercession on the Day of Judgment, hasten the advent of the Imām zamān and enlighten our eyes to his beauty.

و عَجّل اللهُمّ فی فرَج مَولانا صاحِبَ الزّمان.

And, O God, hasten the reappearance of our master, the master of time.

Third Sermon: The Battle of Badr

أعوذُ بالله مِنَ الشّيطان الرّجيم
بسم الله الرّحمن الرّحيم
بارئ الخَلائق أجمَعين، باعِثِ الأنبياء و المُرسَلين
و الصّلاةُ و السّلامُ عَلى أشرَفِ السُّفراء المُكرّمين أفضَل الأنبياء و المُرسَلين
حَبيبِ إلهِ العالمينَ أبىالقاسِم مُحَمّد و علىٰ آلِهِ الطيّبينَ الطّاهِرين
و لعنَةُ اللهِ عَلى أعدائِهِم أجمَعين مِنَ الآن إلى قيام يوم الدّين

I seek refuge in Allah from the cursed Satan
In the Name of Allāh, the All-Beneficent, the Most Merciful
Creator of all beings, prophets, and messengers
And may blessings and peace be upon the honored ambassador, the best of prophet and messenger,
The seal of Prophets and Messengers, the dearest, Abū *al-Qāsim* Muḥammad and upon his pure family
May Allah's curse be upon all their enemies until the Judgment Day

وَٱسْتَعِينُوا بِٱلصَّبْرِ وَٱلصَّلَوٰةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ.

> And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah].[75]

In this blessed verse, God says: Seek help in prayer and fasting for your needs!

Adherence to prayer and fasting requires a lot of effort, except for those who are obedient to the holy realm of God, and their hearts are broken. Those who in all matters, desire their needs to be met by His holy realm!

The human nature seeks a solution to any problem, and when the result is not obtained, another solution is pursued. Nevertheless, we realize that many of these solutions and means have undesirable outcomes. The conscientious human being finds eventually that his hunt is futile, thus he gives his heart to

God and seeks help from the *Musabbab Al-asbāb* (the *cause of causes).* How good it is for man to become acquainted with this mystery before he encounters a dead end. We should ask God for our needs from the beginning, and not to look at the means in this world as independent, rather, see them as intermediaries in grace; this means "monotheism"!

In this blessed verse, God says:

وَٱسْتَعِينُوا بِٱلصَّبْرِ وَٱلصَّلَوٰةِ.

And seek help through patience

Patience is interpreted in the narrations as fasting,[76] and at the same time it can have its general meaning: Perseverance, determination, and endurance. (وَٱلصَّلَوٰةِ); Seek help in prayer!

Even though there are various means for meeting our needs, but it is important to seek help from God only. This is not hard for worshippers and s obedient servant of God to rely on Him only, because they know that the world of existence benefits from the grace of God. The blessing of existence is extended to the world from His holy realm, and by the grace of God, every being has no will other than the will of God.

This is the truth of monotheism. Why should a person be tired? Why should he seek help from the helpless creatures of this world who have wrong views?

The righteous people know that the need is met by *Musabbab Al-asbāb*, and therefore they seek Him only.

وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ .

[t is difficult except for the humbly submissive servant of Allah.[77]

إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَن يَخْلُقُوا ذُبَابًا وَلَوِ ٱجْتَمَعُوا لَهُۥ وَإِن يَسْلُبْهُمُ ٱلذُّبَابُ شَيْـًٔا
لَّا يَسْتَنقِذُوهُ مِنْهُ ضَعُفَ ٱلطَّالِبُ وَٱلْمَطْلُوبُ.

Indeed, those you invoke besides Allah
will never create [as much as] a fly, even if they

gathered for that purpose. And if the fly should steal away from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued.[78]

The poor and weak creature cannot enrich man.

يَـٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ ٱلْفُقَرَآءُ إِلَى ٱللَّهِ وَٱللَّهُ هُوَ ٱلْغَنِيُّ.

O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy.[79]

So, turn to Him in all problems and seek his Help!

One of the commandments in the holy law of Islam is *Ṣalāt al-Ḥājat* (The *Prayer* of Need) to relieve trouble and anxiety. *Ṣalāt al-Ḥājat* must be performed with the intention of seeking closeness to God, and its reward is surrounded to Allah.

Many narrations assert that when a problem arises, pray and ask God to solve it;[80] You may fast for one day, then pray two Rak'ahs in the evening, and in the last prostration ask Him to meet your needs. Or you may fast for three days (Wednesday, Thursday, and Friday), and on Friday while fasting, pray a few Rak'ahs and ask God to meet your need.

The mother of Ismā'īl ibn Arqaṭ was Umm Salamah, the sister of Imām Ja'far Ṣādiq (peace be upon him). In the book "al-Kāfī", Kulaynī, Muḥammad Ya'qūb narrates from Ismā'īl ibn Arqaṭ [the nephew of Imām Ja'far Ṣādiq (peace be upon him)] that: Ismā'īl says: I got sick, and I was on the verge of death. On the night of Ramadan, my soul left my body. Everyone gathered to carry my corpse and prepare the burial. Imām Ja'far Ṣādiq (peace be upon him), who was my uncle, arrived while my mother was very impatient and crying.

The Imām said, "Why are you impatient?" She said, "Brother, do you not see that I lost my young man who had all the virtues of morality and behavior?!" The Imām said: Take a *ghusl* immediately and go to the roof where there is no veil between you and the sky. Then pray two rak'ats and say: O God,

whom You gave to me a gift; now You are the only one to bring this young man back to me! My mother performed the *ghusl* and went to the roof, and despite her anxiety, she prayed two rak'ats and came down the stairs. Ismā'īl says : I was in another world, like a bird in the sky, gradually coming down to earth, and little by little, I was sitting at a certain point. I was fine and there was no sign of illness in me! That night, the people of the house, because it was the holy month of Ramadan, had prepared *Harīsah* (a popular stew in the Middle East), which I ate and fasted the next day![81]

Again, in Kāfī, Jamīl b. Darrāj, narrates that: I was in the service of Imam Ṣādiq (peace be upon him) when a woman came with a state of worry and said: I put my baby to sleep next to me, but he had turned on his stomach suffocating himself. وَجَدتُهُ ميّتًا; I saw that he was dead! What should I do now?! Imām said: Maybe he is not dead! Go home immediately, but do not go to the child. Take a ghusl, pray two Rak'ahs and say: O God, whom You have given me this child as a present, only you can bring him back to me; give him to me as a present again! keep it a secret and do not tell anyone! The woman goes home, performs the ghusl and she prays two rak'ats. She says: I shook the child, and I saw him crying![82]

On the seventeenth day of the holy month of Ramadan, the battle of Badr took place.[83] The war was very intense! The Prophet sought help in prayer, and he was engaged in prayer and supplication during the whole period of the war. In all the battles of Islam, the only one in which the Prophet prayed from the beginning to the end was the battle of Badr.[84]

The infidels of Quraysh moved to destroy the Prophet and the Muslims. When the Prophet heard the name of the elders and chiefs of Quraysh, he said: Mecca has thrown out its beloved and they have come to war with you![85]

They numbered nine hundred and fifty, and they had seven hundred camels and a hundred horses.[86] Abū Sufyān, Abū Jahl, Walīd ibn 'Utbah, 'Utbah and Shaybah were among them.[87]

These strange people had tortured the Prophet for many years in Mecca, in *Ṭā'if*, and during the Prophet's migration from Mecca to Medina. [88]

Abū Jahl was the one whom the Prophet considered the Pharaoh of the society and said that there is a Pharaoh for every nation and the Pharaoh of this era is Abū Jahl.[89]

They moved to Medina to fight the Prophet. Although 'Utbah was one of the opponents of the Prophet, but he was afraid to engage in the war. He did not consider the war auspicious for himself and apologized for not being able to take part in it.

Abū Jahl and Ḥakīm ibn Ḥazām with burning esfand seeds[90] went to 'Utbah and said to him: You sit at home like women, and we brought you the scent of esfand [i.e., to humiliate him]. You have become a housewife, and you deserve the scent of esfand. Why don't you get up? you are one of the brave Arabs! Are you afraid of Muḥammad?![91]

In short, they forced 'Utbah and his brother Shaybah to take part in the war. They provided complete equipment for the army and killed ten camels every day, and the daily expenses of the army were paid by one of the elders of Quraysh, nine of whom oversaw the expenses of the army.

'Abbās, the uncle of the Prophet, was one of the elders of Quraysh who had come to fight the Prophet.[92] 'Utbah and Shaybah were among the brave Quraysh who were unique. They had a servant named 'Adās[93] who said to them, "Where do you want to go?" They said, "We want to go and fight Muḥammad." 'Adās said: Woe to you! You want to fight Muḥammad? What an ugly and bad deed you want to commit! If Muḥammad wants the monarchy and the government, you should go under his banner. Besides, if he is a prophet, why do you want to fight the Messenger of God?! Muḥammad is one of your relatives and you are all from Quraysh. He has not sinned or betrayed you to kill him! Your army moved from Mecca to Medina, to kill an honest man who claims to be a prophet! This will be a disgrace to you; Do not do this!

'Utbah and Shaybah were frightened by the words of 'Adās because he was an intelligent man who had not lied all his life. 'Adās strictly forbade 'Utbah and Shaybah from war.[94]

On the other hand, 'Ātikah had dreamed in Mecca that 'Utbah and Shaybah would be killed, and this dream also made them tremble.[95] Abū Jahl said: Woe to you! This man claims to

be a prophet, but we do not accept. Do you want to act on a woman's dream?

In short, they forced them to participate in war. On the way from Mecca to Badr, 'Utbah and Shaybah repented in several places, and when they were ready to return, Abū Jahl deceived them to fight.[96]

They moved the army to Medina with all the equipment. The news reached the Holy Prophet who had no soldier and no equipment for war.[97] He in fact had a small expeditionary force. The Prophet had entered Medina as a guest for a year and the Quraysh infidels had expelled him from Mecca, and in fact he had taken refuge in the people of Medina.

The people of Medina were all farmers. the Aws and Khazraj tribes were farmers and gardeners. They did not have warriors, shields, spears, arrows, and war horses.

The Prophet (peace and blessings of Allāh be upon him) sent someone to Sa'd ibn Mu'ādh, the chief of the Aws tribe who had sheltered the Prophet (peace and blessings of Allāh be upon him) and said: I'm going to war and you should decide for yourself to attend the battle or not. They intend to attack us, and God Almighty does not like the enemy to attack us while some are resting at home.[98]

Sa'd ibn Mu'ādh said: Our souls are for your sacrifice, O Messenger of God! All the tribes of Anṣār are at your service and all our property is yours. Take what you want, and I swear by God that the money you take from us is better than the money you leave behind!

The tribe of Khazraj was stronger than Aws and Sa'd ibn 'Ubādah, the leader of the Khazraj tribe, was one of the worthy people and strong Muslims who had sheltered the Prophet. At the time, Sa'd ibn 'Ubādah was bitten by a snake and was unable to move. Sa'd ibn 'Ubādah sent a message to the Holy Prophet and said: Our whole tribe is under your control; take anything you want with you and move for war.[99]

The Aws and Khazraj tribes were poor and had no soldiers or military equipment. The Prophet (peace and blessings of Allāh be upon him) moved towards Badr with three hundred and thirteen people, one-third of whom were the emigrants of Mecca and two-thirds from Anṣār.[100]

Badr was the name of a well about thirty miles from Medina and the areas around the well were called Badr too. These three hundred and thirteen people settled in the land of Badr and took water from the well and stored it in a pool for themselves. The infidel army gradually reached from a distance and settled on a hill.[101]

The Prophet was napping, and Gabriel told him the story of the next events. God Almighty made the number of Muslims small in their eyes and the number of them small in the eyes of the Muslims, while they had many soldiers.[102] The Prophet asked about the characteristics of the infidel army, but their exact number was not known. He said, " How many camels are sacrificed for the army during the day?" They said, "One day ten camels; the next day nine." The Prophet said: "They are less than a thousand and more than nine hundred."[103] Nevertheless, they were very well equipped! The army of the Prophet was three hundred and thirteen and they had only two horses and a few camels.

Abū Jahl sent one of his soldiers to find out the number of Muḥammad's companions and their military equipment. He returned and said: They are not numerous in number and have no military equipment but are peculiarly silent and angry. They twist their tongues like vipers in their mouths. I do not see any of them turning their backs on the war unless they win or at least kill someone.[104]

Abū Jahl placed the army behind the mound. It was night and the Muslims did not have water to drink. The distance to the well was great and the desert was dark and cold. The infidels also took the mound and placed the watchmen and spies to find out about the situation of the Prophet and his army, lest the Prophet ambush them.

The Prophet told the companions: Who among you can bring a waterskin filled with water? No one answered and no one dared to answer. Amīr Al-Mu'minīn (peace be upon him) stood up and said: I will bring water!

Amīr Al-Mu'minīn (peace be upon him) was twenty-four years old at the time. He picked up the waterskin and walked with a sword until reached the well of Badr. The well was very wide and terrible. He went inside the well, filled the waterskin

with water and carried it on his shoulder.[105] He came out of the well and moved towards the Prophet. A strong wind blew and Amīr al-Mu'minīn almost fell to the ground. The Imām was forced to stop and put the waterskin on the ground. The wind stopped. The Imām got up, took the waterskin and moved towards the Prophet. Another strong wind blew, Imām sat down and put the waterskin on the ground and waited until the wind was over. He took the waterskin again and moved towards the Messenger of God, but the third wind blew. It was strong and continuous. Amīr al-Mu'minīn sat down and put the waterskin on the ground and when the wind was over, he moved and took the waterskin to the Prophet.

The Prophet said: O 'Alī, why are you late? Amīr al-Mu'minīn told the story. The Prophet said: Didn't you know what these winds were? The first wind was Michael with a thousand angels that God sent down from heaven to help you! The second wind was Israfil with a thousand angels and the third wind was Gabriel with a thousand angels. Each one of these guardian angels greeted you with a thousand angels and greeted you for the sacrifice you made tonight.[106]

al-Sayyid al-Ḥimyarī says in his poems: It did not happen to any of the companions of the Prophet that three thousand angels descended from heaven at night and greeted him.[107]

It was morning and the enemy army was fully equipped. Horsemen, camel riders, infantry, archers, and swordsmen were well equipped. The women sang songs in mockery and ridicule of the Prophet and incited the army to fight.[108]

The food of the infidel army was also ready, and some were cooking, but the Muslim army had no food, but few dates and dry bread.[109] There were few camels in all the Prophet's army to ride on, but Abū Jahl had equipped the army well. The leaders in Abū Jahl's division were Shaybah and 'Utbah, Walīd [the son of 'Utbah], Hakim ibn Ḥazām and Umayyah ibn Khalaf, and Abū Jahl himself was the forerunner. Abū Sufyān led the caravan to Mecca and participated in the Battle of Badr.[110]. Abū Jahl had a long-standing enmity with the Holy Prophet, may God bless him and grant him peace, and the calamities he inflicted on the Prophet were beyond imagination. Abū Jahl equipped the

army and announced that we will not kill Muhammad, but we will take him and his companions alive to Mecca and harass them constantly so that no one will turn to them and their religion.[111]

He himself was riding a mule, moving between two divisions, arranging the divisions, determining the positions of each, and boasting speaking with excessive pride.

Sa'd ibn Mu'ādh said to the Prophet: O Messenger of Allah; let us build you a shed and place a few horsemen and warriors to protect you. The infidels have concentrated all their power on you, and if, God forbid, you are wounded and killed, it will be over. May our souls be sacrificed for you! If thousands of us are martyred, we will go to heaven, but we do not want anyone to harm you.[112] The Prophet agreed, and they made a barracks for him near Badr and several brave men with swords stood beside it. The Prophet began to pray. He prayed several rak'ats, performed long prostrations and cried during the prostrations and said in prayer: God! If the infidels overpower us, there will be nothing left of Islam. The prayers of the Prophet were very astounding in the shed! Everyone who entered the shed said, "I only saw the Prophet crying and praying!"[113]

By the order of Abū Jahl, 'Utbah, Shaybah and Walīd, headed to the battlefield, chanting, and calling for a fighter to come forward. From the Muslim army, three Anṣār named Mu'ādh, Mu'awwadh, and 'Awf ibn Ḥārith went to fight.[114]

'Utbah said, "Who are you?" They said: We are the supporters of the Messenger of God; our name is Mu'ādh, Mu'awwadh, and 'Awf. They said: You are not our match; go back and send some heroes of the battlefield.

Mu'ādh, Mu'awwadh, and 'Awf returned. The Prophet (peace and blessings of Allāh be upon him) said to Amīr Al-Mu'minīn (peace be upon him): O 'Alī, take Ḥamzah and 'Ubaydah ibn Ḥārith ibn 'Abd al-Muṭṭalib, to the battlefield!

'Abd al-Muṭṭalib, the grandfather of the Prophet had a child named Ḥārith (the uncle of the Prophet). Ḥārith had a son named 'Ubaydah, a devout Muslim who loved the Prophet. He was ten years older than the Prophet and like Ḥamzah Sayyid al-Shuhadā, his deeds were brilliant in the history of Islam. Amīr al-Mu'minīn, Ḥamzah and 'Ubaydah went to the battlefield.

'Utbah turned to Ḥamzah and said, "Who are you?" "I am Ḥamzah", Asadullāh (the lion of God) and the lion of the prophet of God!", Ḥamzah said. He also said: I am the master of the caliphs; I am also the lion [of the oaths]! 'Utbah was tall and had broad shoulders! His arms were strong, and he was one of the swordsmen of Mecca.

Amīr al-Mu'minīn started fighting with Walīd, Ḥamzah with Shaybah, and 'Ubaydah ibn Ḥārith ibn Abd al-Muṭṭalib with 'Utbah. Amīr Al-Mu'minīn struck Walīd with a sword, which split open under his armpit. Walīd fell to the ground, and Amīr al-Mu'minīn beheaded him.

Ḥamzah was fighting with Shaybah on the other side of the battlefield, and they had fought so much that their swords were worn out. They both dismounted, dropped their swords, and began a hand-to-hand battle.

'Alī 's combat with Walīd was over. Everyone said, "O 'Alī, help Ḥamzah [your uncle], who is now fighting that dog!" Amīr al-Mu'minīn went towards Shaybah with a sword. Ḥamzah was a tall man and Shaybah was short in stature. Amīr al-Mu'minīn said: Uncle Ḥamzah, lower your head! When Ḥamzah lowered his head, 'Alī struck a sword and cut off Shaybah's head from his body. Thus, two chiefs of infidel army were killed.

Amīr al-Mu'minīn and Ḥamzah went near 'Utbah and 'Ubaydah ibn Ḥārith. 'Ubaydah was fighting 'Utbah. 'Utbah was stuck by 'Ubaydah and fell to the ground, but 'Utbah also struck a sword on the leg of 'Ubaydah and cut it off! Both 'Ubaydah and 'Utbah, were on the ground.

Amīr al-Mu'minīn arrived near 'Utbah and cut off his neck with a sword. Ḥamzah and Amīr al-Mu'minīn took 'Ubaydah to the service of the Messenger of God. 'Ubaydah's leg was amputated and there was bloodshed. The Prophet saw his condition and became saddened and cried! 'Ubaydah said: "O Messenger of Allah! I am incredibly sad. The prophet said, "Why?" I was not martyred," he said. "I came here to be a martyr!" The Prophet said: I assure you that you are among the martyrs![115] At the same time, the bone marrow of the 'Ubaydah was visible.[116] The Prophet ordered to tie his leg. When the war ended, he was taken to Medina. He did not reach Medina and

died in the house of Ruḥā, where the grave of 'Ubaydah is located.[117]

'Ubaydah was the first martyr of Islam. The prophet in the battle of the Trench asserted that: O God, you took 'Ubaydah from me in the battle of Badr, and Ḥamzah in the battle of Uhud; Keep 'Alī for me![118]

After these three people [Walīd, Shaybah, and 'Utbah] were killed, the power and influence of the infidel army was lost. Nevertheless, Abū Jahl did not stop and shouted: Defend your religion, your nationality, and the like!

'Abd al-Rahman ibn 'Awf, one of the companions of the Islamic prophet narrated: I was in the middle of the army, and I saw two young Ansari, by my sides, who were fighting with swords. I said to myself: It is not appropriate for these two people to be around me. Two heroes must be by my side for me to move forward. One of these young men [Mu'ādh] turned to me and said, "Do you know Abū Jahl?" I said, "What do you want?" He said, "Just introduce him to me!"

Mu'ādh and Mu'awwidh were the same persons who wanted to fight 'Utbah and Shaybah, but they were rejected by them. They said: This enemy of God has hurt our Prophet so much that every time we remember him, we are disappointed! Our intention is to kill Abū Jahl, and if we do not do this, we will not go back. We both attack him. One of us will be killed and the other will strike him with the sword. Then the other young man turned toward me and said, "Do you know Abū Jahl?" I said, "Yes!" He said, " I am from Anṣār, and Abū Jahl is from mecca, and thus I don't know him. Can you show him to us?"

We walked in the middle of the war, and I showed them who Abū Jahl was. As soon as I showed Abū Jahl to them, I saw them attacking him like two hunters. One of them cut off Abū Jahl's leg with a sword and Abū Jahl fell to the ground from the top of the mule.'Ikrimah ibn Abī Jahl, the son of Abū Jahl, saw his father wounded massively. He immediately went forward and struck a sword on one of these young men, and the young man's hand fell. "It doesn't matter, I killed your father," he said.

Mu'ādh and Mu'awwidh told the Prophet: O Messenger of Allah! Good news that we killed Abū Jahl! The Prophet (peace and blessings of Allāh be upon him) said: "Did you kill

Abū Jahl?" They said: "Yes, O Messenger of Allāh!" The prophet praised Allah and said to his companions:

> Bring the spoils of Abū Jahl for Mu'ādh and Mu'awwidh! Abū Jahl was the Pharaoh of the nation! During my mission, the Muslims suffered a lot from Abū Jahl. Abū Jah tortured my companions a great deal!

When the battle was over, the Prophet said, "Who will go and report on Abū Jahl and see where he was killed?" A group of the companions of the Prophet left for the search. Abdullah ibn Mas'ūd, the memorizer of the Qur'an, recognized Abū Jahl. He saw that he had fallen to the ground and both of his legs were amputated, yet his sword was in his hand, and he kept swinging it in the air so that no one could come near him! Ibn Mas'ūd who had a short stature, with a blunt sword struck Abū Jahl's wrist and separated it from his body. He then picked up Abū Jahl's sword and sat on his chest and said: O curse of God and Messenger on you! O arrogant man! O Pharaoh! You annoyed the Prophet so much! Abū Jahl said: Get up, baby! Who are you to kill me?! At least send a strong brave man to kill me. I want my name to be remained in the history. Ibn Mas'ūd said: I will cut your head myself! Abū Jahl said, "I ask you not to take my head to Muḥammad." ibn Mas'ūd said: I will take your head to Muḥammad. Abū Jahl said: When you cut my head, do not go up my throat so that my head would look small. I want my head to appear big to terrify the Prophet.

The degree of denial, ignorance, and arrogance of Abū Jahl is inconceivable. Hell is thirsty for these people. Ibn Mas'ūd said: I will cut off your head from the highest point possible. He took the head to the Prophet and made the messenger of God happy.[119] The prophet prostrated before God and said: Wow! we have a wonderful God! I prayed and said: Lord! I have no one in this crowd except 'Alī, Ḥamzah and 'Ubaydah, and all our armies are few, and they have no equipment to attack the infidels of Quraysh. God helped me with three thousand angels, plus Gabriel, Israfil, and Michael; They all helped the Muslim army today.[120]

According to Shiite and Sunni, seventy infidels were killed in that war, and fourteen Muslims—six of whom were from Mecca, and eight from the Anṣār of Medina. 'Utbah, Shaybah, Walīd, Ḥanẓalah [brother of Mu'āwiyah, son of Abū Sufyān], Umayyah ibn Khalaf, Ḥakīm ibn Ḥizām.

After the death of Abū Jahl, the infidels began to flee. Seventy infidels were captured.[121] The captives were tied with ropes and brought to the service of the Prophet and moved later to Medina. It is very strange that three hundred and thirteen people kill seventy people and take seventy people captives! All Shiite and Sunni historians have written together that: Of these seventy, thirty-six were killed by Amīr al-Mu'minīn.[122]

The Prophet ordered the bodies of the infidels to be taken one by one and thrown into a well called Qalib Badr.; Afterward, the Prophet recited this verse:

قدْ وَجدنَا مَا وَعدنا رَبّنا حقًا فهَلْ وَجدتُم مَا وَعَدَ رَبُكُمْ حقًا.

> We have already found what our Lord promised us to be true. Have you found what your Lord promised to be true?[123]

'Umar said: O Messenger of Allah! Who are you talking to?! Those who are dead, do not understand anything! The Prophet said: They understand! والله أسماع منكم; Their ears are more audible than you! These have been written by Sunni historians.[124]

The captives were taken to Medina. One of the captives was 'Abbās, the uncle of the Prophet. He was tied with ropes and brought to Medina. The expenses of one day of the army [of the infidels] were accepted by 'Abbās, who had brought with him some golds from Mecca. The captives were placed near the Prophet's dormitory. 'Abbās was complaining about the rigidity of the rope. The Prophet did not sleep that night and the companions asked the reason. He said: 'Abbās is moaning, and I cannot sleep! They loosened 'Abbās ' rope and he fell asleep. The Prophet said, "Why does not my uncle cry anymore? They said: "O Messenger of Allah! "We loosened his restraints. He said, " you must loosen the restraints of all the prisoners![125] They loosened everyone.

The day after a verse revealed from the Lord that: These are the captives in your hands who have committed all the sedition and corruption; behead everyone or take ransom and set them free.[126]

The Prophet turned to the Muslims and said: They are your captives. It is your choice to behead them or receive ransom and set them free. They said: "O Messenger of Allah! "Whatever you say." The Prophet said: If you release them, seventy Muslims will be killed next year. A war will take place called the War of Uhud and seventy people will be killed, and if you kill them now, that war will not happen, but if you release them, you will receive ransom to buy horses, swords, and armor. The Prophet said, "The authority is with you."[127]

It was decided that they should pay ransom and set free. They took ransom and set them free. Those who really had no money were also released for free. Those who had the writing ability, the Prophet kept them in Medina to teach writing and calligraphy to Anṣār children. They were also released after teaching calligraphy to two children. They received ransoms from those who had money in various ways.[128]

'Abbās, the uncle of the Prophet said: O Muḥammad! O nephew! I did not want to take part in this war. I was forced to do so. Free me now and let me return to Mecca. The Prophet said: You must pay a ransom! (That means you must pay money). "You know I'm a poor man and I have nothing," he said. 'Abbās had brought with him about two hundred kilos of gold from Mecca to pay for the army.

They said, "It is not possible!" He said, "Well, accept as ransom the gold that your army has plundered from me!" The Prophet said: No! You brought it as an aid to the army and they took it away. You must pay a ransom from your own personal resources! 'Abbās said: I have nothing. I have many family members in Mecca to feed; O Muḥammad, you know how I am! The Prophet said: You have to pay the ransom!" In short, he began to cry and wail. The Prophet said: It is not possible; you must pay a ransom—the money you left with Umm al-Fadl!

When 'Abbās wanted to leave Mecca, he gave his bags of gold to his wife Umm al-Fadl and said: If I return from this war, you must deliver these bags to me immediately. If I die, this

amount for you and the rest must be divided among the heirs of mine! 'Abbās said, "O Muḥammad, who informed you? When I left the house, my wife only knew about this matter." The Prophet said, "God gave the news. " 'Abbās shouted: I bear witness that there is no god but God, and I bear witness that you are the Messenger of God; I testified; will you release me now?" The Prophet said: No! Well, you accepted Islam, but you must pay the ransom!

'Abbās paid a ransom and was released.[129] The Muslims received a lot of money and bought horses, swords and armor. They fully completed their military equipment for the next year battle of Uhud.

It has been mentioned by all Shiite and Sunni that the winner of the war was Amīr Al-Mu'minīn, and if it were not for him, they would have lost the war! Because out of seventy people, thirty-six were killed only by the sword of him.

Ruwḍah (lament recitation) of Ahl Al-Bayt, peace be upon them

Amīr Al-Mu'minīn, in gratitude for the blessing that God bestowed on the Muslims and preserved the life of the Prophet in this war, was always awake on the nights of the seventeenth of Ramadan until the end of his life.[130] God punished the evil deeds of the infidels and thwarted their intentions about the Prophet and the Muslims.

On the morning of the seventeenth day of the holy month of Ramadan, in the year 40 AH, when Amīr al-Mu'minīn was struck, Imām Hasan (peace be upon him) said to Amīr al-Mu'minīn: O Amīr al-Mu'minīn, I see your face changing! The Imām said, "God's destiny is near." Imām Hassan said: Father, what is God's intention? The Imām said: Last night, the seventeenth of Ramadan, was the night of Badr, and I did not sleep until morning. I was engaged in worship, thanking God bestowing this victory on the Muslims and restoring the life of His Prophet. As I was sitting in the time of Bayn al-Ṭulū'ayn (between dawn and sunrise), I fell into a nap, and saw the Prophet and I said: O Messenger of Allah, your nation tortured me a lot and I suffered a great deal. The Prophet said: "O 'Alī!

أدعُ عليهم; "Why don't you curse them?" I prayed and said: God! Give me a meeting with the good ones soon and let the bad ones dominate them! the prophet said: O 'Alī, your prayer has been answered, and three nights from now, you will be our quest.

Ibn al-Athīr Jazarī, who is a Sunni, wrote in Usd al-Ghābah: Among the things that there is no room for doubt, is the concealed news of the future said by 'Alī ibn Abī Ṭālib![131] When 'Alī ibn Abī Ṭālib wanted to go for prayer, a group of geese began to honk and grabbed 'Alī by their beaks. Some people wanted to separate them from 'Alī, but the Imām said:

دَعوهُنّ فإنّهُنّ صَوائحٌ تَتبَعُها نَوائحٌ.

Leave them alone. In them, there are traces of sorrow and grief, but are followed by tears.

Then he says: Do not be surprised! When 'Alī ibn Abī Ṭālib left the world, there was fresh blood everywhere in Jerusalem where a stone was removed from the ground, and people wondered why fresh blood was found under the stones! Until the news of the Amīr al-Mu'minīn being struck in Kūfah reached Damascus, they realized that this fresh blood was the blood of the wilāyah; because the Imām is the very heart of the world of possibilities; If he gets hurt, all the creatures in the universe will be sad.[132]

وَسَيَعلَمُ ٱلَّذِينَ ظَلَمُوٓا أيَّ مُنقَلَبٍ يَنقَلِبُونَ.

And those who did wrong will soon know to what retribution and the abode of vengeance they shall return.[133]

إنّا لِلّهِ وَإنّآ إلَيهِ رَٰجِعُون.

Indeed, we belong to Allah, and indeed to Him we will return.[134]

نسئلک اللهمّ و ندعوک، و نُقسمُک بمحمّدٍ و علیّ و فاطمة و الحسن و الحسین و التّسعةِ السیّدةِ الطّاهرةِ من ذرّیةِ الحسین، و بسمِک العظیم الأعظم الأعزّ الأجلّ

الأكرم يا الله، ياالله، ياالله! ...

O God, have mercy on us! Forgive all our sins! Do not take us from this world to another until you are satisfied with us! Make us the true Shiites of Amīr Al-Mu'minīn! Make us the helpers of the religion! In these tribulations and seditions of the immediate apocalypse, do not leave us alone! Enlighten our hearts with the light of certainty and light of Islam! In whatever good you entered Muḥammad and the family of Muḥammad, enter us! And wherever you protect them, protect us! Meet our religious needs! Heal our patients! Have mercy on our mortal! Satisfy those whose rights we have misplaced! Do not break the bond between wilāyah and us and do not deprive us from their intercession on the Day of Judgment!

و عجّل اللهُمّ فى فرَج مَولانا صاحبَ الزّمان.

And, O God, hasten the reappearance of our master, the master of time.

Fourth Sermon: Explanation of the meaning of Mīzān on the Day of Judgment

أعوذُ باللهِ مِنَ الشّيطان الرّجيم
بسم الله الرّحمن الرّحيم
وَ صلى الله عَلى مُحَمّدٍ وَ آلِهِ الطّاهرين
وَ لعنةُ الله عَلى أعدائِهم أجمَعين

I seek refuge in Allah from the cursed Satan
In the Name of Allāh, the All-Beneficent, the Most Merciful
peace be upon Muḥammad and his pure family
May Allah's curse be upon all their enemies until the Judgment Day

فَأمّا مَن ثقُلتْ مَوَازِينُهُ * فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ * وَأمّا مَنْ خَفّتْ مَوَازِينُهُ * فَأمُّهُ هَاوِيَةٌ * وَمَا أدرَاكَ مَا هِيَهْ * نَارٌ حَامِيَةٌ

Those whose good deeds are heavier, will be blessed with delight and happiness, but those whose scales are light, their place is Háwíyah (lowest pit of hell, the deep pit full of burning fire). O Prophet! You know what Háwíyah is. The fire they have kindled; Háwíyah is their place and their origin.[135]

For the *Mīzān* (the knowing of the measure of a thing or balance) on the Day of Judgment, some verses from the Holy Qur'an clearly state that one of the stands that man has in front of him is Mīzān.

The scholars, elders and commentators define Mīzān differently. Shaykh Ṭabarsī (may God have mercy on him) in his commentary on the noble verse,

وَٱلْوَزْنُ يَوْمَئِذٍ ٱلْحَقُّ

And the weighing [of deeds] that Day will be the truth.[136]

state that *Mīzān* is justice; وَأنّه لا ظلمَ فيها على أحدٍ; "On the Day of Judgment, God will not oppress anyone."

The *Mīzān* for human beings is the extent of justice, as we have in the holy verse:

وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَٰسِبِينَ.

> We will set the scales of justice on the Day of Judgment and install the standards of justice for the people; And if anyone has done as much as a handful of a mustard seed, we will bring it forth. And sufficient are We as accountant.[137]

From the verses "وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ", (We will set the scales of justice) and "وَٱلْوَزْنُ يَوْمَئِذٍ ٱلْحَقُّ"[138] (And the weighing [of deeds] that Day will be the truth), we deduct that the meaning of *Mīzān* is the measure of justice. Of course, the meaning of justice is different from the meaning of *Ḥaqq* (Truth). Justice means that man equates something with something, and in that thing, there is neither much nor little, but equality is the sum of all aspects, and there is no aspect of excess in it. Ḥaqq means the very principle of reality and the very principle of realization. Perhaps the meaning of *Ḥaqq* is a little subtler than [justice]; because it is the same as realization! Justice is in the second place that man must measure it with *Ḥaqq* and see which is high and which is low.

One possibility is that God will place a weighing scale on the Day of Judgment, in which He will weigh "the deeds", and that scale also has two plates. This possibility has been addressed by Abdullah bin 'Abbās, Ḥasan Baṣrī and Jubā'īahh. since the deeds are lost afterward, what then can be put on two plates of scale? They claim that the record of the deeds of the people will be available.[139]

Some have believed that a kind of substantial form appears for the good deeds, and another for the bad deeds. They

put these forms on two plates and weigh them for all the people to see.

إنّ القرآنَ يُفسّر بَعضُهُ بَعضًا.

some of the sentences of the Qur'an itself interprets some others sentences.[140&141]

From the verses "وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ", (We will set the scales of justice) and "وَٱلْوَزْنُ يَوْمَئِذٍ ٱلْحَقُّ" (And the weighing [of deeds] that Day will be the truth), we deduct that *haqq*(truth) has weight and *bāṭil* (falsehood) has no weight.

In the verses below the word "ثَقُلَتْ"(heavy) and "خَفَّتْ"(light) is mentioned:

وَالوَزْنُ يَوْمَئِذٍ الحَقُّ فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ المُفلِحُونَ.

And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy - it is they who will be the successful. (Qur'an, 7:8)

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الذِينَ خَسِرُوا أنفُسَهُم بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ.

And those whose scales are light - they are the ones who will lose themselves for what injustice they were doing toward Our verses. (Qur'an, 7:9)

The Mīzān of the believers is heavy and the Mīzān of disbelievers is light.

We do not find anywhere in Qur'an that the believers are heavy in their goodness and the unbelievers are heavy in their evil deeds, but we see that believers are heavy in their *Mīzān*, and the unbelievers are light in their *Mīzān*. The greater the sin, the lighter the Mīzān, and the greater the good deed, the heavier the Mīzān, since Mīzān can only be measured with Ḥaqq. The

more good deeds, the more truth, and the less good deeds and the more bad deeds, the less truth, and therefore, the lighter the Mīzān.

The scales of the world are material scales. The heavier plate goes down, and the lighter one goes up. But in the other world, it is the other way around; the heavier the *Mīzān*, the higher the plate, and the lighter the Mīzān, the lower the plate. Because the other world is a world of nearness, and people whose *Mīzān* is heavy, their *tajarrud*, tenderness and closeness are greater. They get closer to the position of closeness [to God]:

إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّـٰلِحُ يَرْفَعُهُ.

> To Him ascends good speech, and righteous work raises it.[142]

Pure speech and pure deed, ascend to God. Then, people whose deeds are light, go down.

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الأَرْضِ وَاتَّبَعَ هَوَاهُ.

> And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire.[143]

Concerning Bal'am Bā'ūrā, we know that God sent His signs to him, but he followed Satan and went astray. He inclined to the earth, followed his own vain desires, and the earth would be his abyss eternally.[144]

The Mīzān of deeds on the Day of Judgment will be measured only by Ḥaqq. Ḥaqq measures evil and good. The more good it is, the closer it is to the Ḥaqq; the more evil it is, the farther it is from the Ḥaqq. The cause is nearness and distance, and weightiness and lightness are based on a lot of good deeds and a little good deed. The evil deeds have no weight to be measured and have no room to ascend high.

The unseen world is the world of power, science, life, light and abstraction, and thus darkness has no room in it. People who are engaged in evil deeds and whose souls have become evil, have no way into that world. They are lost and perished in

the same stages of the "distance". The extent of their action is not heavy to raise them high but will bring them down. The very stage of "distance" is their limit, and they are lost in it. This is the truth of their *Mīzān*.

We do not have a narration or a verse that *Mīzān* has two plates but has one plate of *Ḥaqq*. The *Mīzān* that are for human deeds, the other plate of it, is Ḥaqq with which it is compared!

There are different scales for different actions: Prayer, zakat, jihad, truth, enjoining what is good and forbidding, evil, self-sacrifice, chastity, worship, love, guardianship, knowing God and the names of God, have different scales.

There is a Mīzān for each of these, and therefore God says, "وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ" (We will set the scales of justice), but does not say, "نضعُ الميزانَ القسط" (We set the scale).

They give credit to good deeds, and measure human deeds with *Ḥaqq*; What was the Ḥaqq in prayer? in fasting? in Zakāt? in self-sacrifice? in jihād? in love and wilāyah? in knowledge?

In the book of Faḍa'il al-Shī'ah, Ṣadūq narrates from his fathers with the document of Imām Muḥammad Bāqir (peace be upon him) that the Messenger of God, peace and blessings of God be upon him, said:

حُبّى و حبُ أهل بيتى نافعٌ فى سبعةِ مَواطنَ اهوالهنّ عظيمة

> Having love and affection for my Ahl-Bayt and me, is beneficial in seven places, in which there is a lot of trepidation.

عِندَ الوَفاةِ و فى القبر وَ عِندَ النّشور وَ عندَ الكتابِ و عند الحِسابِ و عندَ الميزان و عِندَ الصّراط.

> At the time of death, in the grave or purgatory, when moving from the purgatory to the resurrection, when receiving the letter of action, the time of reckoning, at the time of Mīzān and when crossing the bridge of Ṣirāṭ (the bridge which every human must pass to enter Paradise).[145]

The prophet says: Love for me and my family is beneficial. That is: whoever has love for him and his family, in one of the worlds, which is the world of Mīzān, his measure becomes heavy; So it turns out that the Mīzān is measured with love. The more the love of the Prophet and the family of the Prophet in the human heart, the heavier the Mīzān!

In Iḥtijāj, he narrates from Hishām Ibn Ḥikam: A *Zindīq* (heretic) asked Imām Ja'far al-Ṣādiq (peace be upon him): أ و ليس تورَنُ الأعمال؟, "Do not deed weigh then?" The Imām said: No because human deeds are not physical objects, but are attributes, results, and perceptions of the people in the world. So, what is the meaning of Mīzān on the Day of Judgment?" The Imām said: "Justice."

He said: "What is the meaning of Mīzān in this noble verse " فمَن ثقُلتْ موَزينُهُ "(Qur'an, 7:8). Ḥaḍrat said: "فمَن رُجّحَ عمله; " Someone who excels in his deed."[146]

In Ma'ānī Al-Akhbār, he narrates with his document from Hishām ibn Sālim, one of the great companions of Imam Ṣādiq, who said: I asked Imam Ṣādiq (peace be upon him) about the meaning of "setting the scales of justice" which Allāh the Exalted said in Quran:

وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا.

> And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. (Qur'an, 21:47)

He replied:

هم الأنبياءُ و الأوصياء.

> The prophets themselves and the Waṣīs of the prophets.[147]

That is, they measure the deeds of the nations by the deeds of the Prophet and the Waṣī of the Prophet; The closer human action is to theirs, the heavier the Mīzān; The farther away, the lighter the Mīzān.

In the book Kāfī, there is a narration from Abdullah ibn Sinān, from a man from Medina, from Imam 'Alī ibn Al-Ḥusayn, Imam Sayyid al-'Abidīn:

قال رسول الله صلى الله عليه و آله و سلم: "ما يوضَعُ فى ميزان امرءٍ يومَ القيامة أفضلُ من حُسن الخُلق!

> Imam Sajjādī says that: The Messenger of God said: In the Mīzān of a man's deed on the Day of Judgment, there is nothing that is better than good moral character![148]

One with good moral character has a letter of good deeds. It turns out that the letter of action is measured by good manners.

In Kitāb al-Tawḥīd (Ṣadūq), he narrates with his attached document from Amīr Al-Mu'minīn (peace be upon him) in a detailed ḥadīth that he was asked about the verses that contradict each other in the Holy Qur'an, and that Imām answered one by one. Then the Imām said about the word of God, the Blessed and Exalted:

وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا.

> And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all.[149]

فهو ميزانُ العَدل يؤخَذُ به الخَلائقُ يومَ القيامَةِ يدينُ اللهُ تبارک و تعالىٰ الخَلقَ بَعضَهُم من بَعضٍ بالمَوازين.

> Amīr Al-Mu'minīn (peace be upon him) said: "The meaning of this noble verse is that: God will establish the level of justice on the Day of Judgment, and God will evaluate and judge some people from others according to these standards of justice."[150]

In another narration, the criteria are the prophets and the testators of the prophets. In the words of God Almighty:

فلا نُقِيمُ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ وَزْنًا.

And We will not assign to them on the Day of Resurrection any importance.[151]

The Zindīq (heretic) says: There is a difference between these two verses; in one place the Qur'an says:

وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ.

We will set the scales of justice

And in another place:

فلا نُقِيمُ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ وَزْنًا.

We will not assign to them on the Day of Resurrection any scale.

These two verses are contradictory! Ḥaḍrat says: No, they do not contradict each other! Because the verses:

وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَٰسِبِينَ.

And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant. (Quran, 21:47)

and

فَأَمَّا مَن ثَقُلَتْ مَوَٰزِينُهُۥ

are about people who have good and bad deeds. But the verse which says:

فلا نُقِيمُ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ وَزْنًا.

And We will not assign to them on the Day of Resurrection any importance. (Quran, 18:105)

relate to those who deny the meeting of God, and this is special to them.

There is no contradiction between these two verses, because this verse is about the deniers of God and the meeting of God. The verse is:

قُلْ هَلْ نُنَبِّئُكُم بِالْأَخْسَرِينَ أَعْمَالًا * ٱلَّذِينَ ضَلَّ سَعْيُهُمْ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا * أُولَـٰئِكَ ٱلَّذِينَ كَفَرُوا بِـَٔايَـٰتِ رَبِّهِمْ وَلِقَائِهِۦ فَحَبِطَتْ *أولئك الذين كفروا بآيات ربهم ولقائه فحبطت أعمالهم فلا نقيم لهم يوم القيامة وزنا.

O Prophet, we inform you of whose losses are the greatest. They are those who are continually active in worldly life, and they think that they are virtuous. But no, [that isn't the case], because they do not believe in God, liqa' Allah and His Signs. Thus, their deeds are of no value; and We will not assign to them on the Day of Resurrection any Mīzān.[152]

Therefore, on the Day of Judgment, they will not have any *Mīzān* at all!

فَحَبِطَتْ أَعْمَـٰلُهُمْ.

Their deeds have become worthless.

Their heresy, denial of God and the denial of the revelations of God, destroy their good deeds. They no longer have any deed for which we bring a letter of deed for them and set the Mīzān for them. They will enter Hell without reckoning.

Muqarrabīn and Mukhlaṣīn also have no deeds because they have entrusted all their deeds to God.[153] God will ask Amīr Al-Mu'minīn, on the Day of Judgment: 'Alī, have you done anything in the world? "By God, I haven't done anything!", 'Alī says. God says: well, you worshiped Me so much! "I did not," he says. He no longer sees himself worshiping God! O 'Alī, you did jihad, ……He says: By God, I cannot not find myself to find my jihad! Show me the very me, so that I can find my jihad!

In (the day of gathering, judgment day), wherever they are looking for, 'Alī will not be found! Because he is not in that abode. He is in the sanctuary of God and there is no other place than His Sanctuary!

The Prophet (peace and blessings of Allāh be upon him) said:

ضَربةُ علىّ يومَ الخَندق أفضلُ مِن عِبادةَ الثّقلين.

> In the battle of the ditch, the sword that 'Alī (peace be upon him) struck at Amr ibn Abd Wudd is better than the worship of jinn and humans![154]

That is true!! If we do a little analysis, it becomes clear like the sun that a blow is heavier than the worship of jinn and humans! But Amīr al-Mu'minīn looks and sees that he has not done anything. He says: God, you did it, so your deed is for yourself! So, who are you? He says: I will not find myself with You; every time I look, I have lost myself and I will not find myself![155]

يَدخُلونَ ٱلجَنّةَ يُرزَقُونَ فيهَا بغَيْرِ حِسَابٍ

> Those will enter Paradise, being given provision therein without account.[156]

They have neither a letter of deed nor a Mīzān of action.

لقَد حَقّتْ كَرامتي ـ أو قَالَ مَودّتي ـ لِمَن يُراقِبُني و يَتَحابُّ بِجَلالي، إنّ وجوهَهم يومَ القيمة مِن نورٍ، علي مَنابرَ من نور، عليهم ثِيابٌ خُضرٌ. قيل مَن هُم يا رسول الله؟ قال: قومٌ ليسوا بأنبياء و لا شُهداء ولكنّهم تَحابّوا بَجلال الله و يَدخُلون الجنّة بغير

حساب.

The Messenger of God, peace and blessings of God be upon him, said: God the Exalted says: My dignity - or love - for those who care for Me and seek my Glory, is optimal. Their faces are of light on the Day of Judgment. They are sitting on pulpits of light, wearing green clothes.

They asked: O Messenger of God, who are these people? He said: They are neither prophets nor martyrs but love one another according to the law of God and enter Paradise without reckoning.[157]

The axis of people's love is not the law of God. If we pay attention, the center of love of most people is related to worldly affairs. The result of most meetings, conferences, parties, rituals, ideas, books, etc. is lust, greed, or love of superiority.

'Alī ibn Abī Ṭālib is the Mīzān of deed, and in the pilgrimage of that Imām we read:

السّلام على ميزان الأعمال.

Peace be upon the Mīzān of deeds.

It becomes clear that, firstly, bad deeds cause distance and cannot be weighed, and it is good deeds that must be measured. They measure the deeds of the society of Islam with the deeds of Amīr Al-Mu'minīn. In case of worship, they place the worships of that Imām and measure the worship of each person from the point of view of sincerity with him; The closer the degree of that worship is to that Imām, the closer his position is to that Imām.[158]

To measure the prayer, they compare the prayer of that Imām with the prayer of every member of the society. The prayer that Imām 'Alī recited would fly his soul and cause him to fall into the palm grove. [159] The prayer in which the arrow was pulled out of the Imām's feet, and he was completely *fanā* in the light of God.[160]

To measure the degree of justice and fairness, the justice of Imām 'Alī is used as a criterion. Although the Islamic territory was under 'Alī 's rule, he refused to give a small container of wheat to his brother, 'Aqīl. It has been said that Abd al-Rahman ibn 'Awf,' Abd al-Rahman ibn Abi Bakr, Mu'āwiyah, and 'Amr

al-'As, accumulated mountains of wealth, and after the death of some of them, for a few days, golden ingots were divided among the heirs.[161] On the other hand, once 'Aqīl asked 'Alī for a small bowl of wheat, but Amīr Al-Mu'minīn heated a piece of iron and brought it close to his body so that 'Aqīl moaned and Imām said to him: Woe to you! You complain about this fire that a human being has prepared for play, and how do you invite me to the fire that God, "al-Jabbār" (Possessor of Having All Power) has prepared for the wicked![162] This is while 'Alī knew that 'Aqīl and his children were hungry, and the dust of poverty and distress was covering their faces.

Imām 'Alī had the same attitude towards his daughter when she borrowed a necklace from the public treasury. 'Alī became angry when realized the administrator of the public treasury had loaned a necklace to his daughter.[163]

Amīr Al-Mu'minīn said:

وَ اللهِ لو أعطيتُ الأقاليمَ السّبعَة بما تَحتَ أفلاكِها علىٰ أن أعصِىَ اللهَ فى نَملةٍ أسلُبُها جِلبَ شَعيرَةٍ ما فعَلتُ! و إنَّ دُنياكُم عندى لأهوَنُ مِن وَرَقةٍ فى فمِ جَرادَةٍ تَقضَمُها!

> I swear by God, if they give me the seven heavens with what is beneath, in return for my rebellion and sin to the extent of taking a skin of a barley grain from the mouth of an ant, I would not do it. And know that your world is inferior to me than a leaf in the mouth of a locust that holds it![164]

Not only is he willing to give what is in heaven and not seize the barley skin from the ant's mouth, but he swears that if he is punished the most severely, it is better than oppressing someone:

وَ اللهِ لأن أبيتَ علىٰ حَسَكِ السّعدان مُسَهّدًا و أجَرَّ فى الأغلال مُصَفّدًا، أحَبُّ إلىَّ مِن أن ألقى اللهَ و رَسولَهُ يَومَ القِيامَةِ ظالِمًا لِبَعض العِبادِ و غاصِبًا لِشَىءٍ مِنَ الحُطام!

> I swear by God that if I stand on sharp thorns [of sa'dān] from night to morning, and in addition to being chained on these thorns, it is more beloved to me than meeting God and His Messenger on the Day of

Judgment as an oppressor of His servants, or as a usurper of worldly wealth.[165]

In self-sacrifice and almsgiving to the poor, they consider that Imām as a criterion:

وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا.

And they give food in spite of love for it to the needy, the orphan, and the captive.[166]

In Jihad or striving in the cause of Allah with their wealth and their lives, the jihad of that Imām is measured. In suppressing anger and living without whims and desires, they measure the level of controlling anger and purity of that Imām. In the position of self-sacrifice and devotion to the Holy Prophet and the religion, Laylat al-Mabīt and the defense of Amīr al-Mu'minīn in the battle of Uhud and other battles are set as criteria!

The Messenger of God left Makkah at night and said: 'Alī! Sleep in my place! Amir al-Mu'minīn slept instead of the Prophet and did not care what would happen next. Amīr Al-Mu'minīn slept instead of the Prophet and covered himself with a green sheet so that everyone would mistake him for the Prophet. They stoned Amīr al-Mu'minīn from night to morning, and he did not move. Those who threw stones were the forty brave Arabs in Dār al-Nadwah who formed a council to kill the Prophet.

It is narrated that on the night of Laylat al-Mabīt, Gabriel and Israfil said: O 'Alī! God is proud of you over all the angels.[167]

Imām 'Alī 's defense of the Messenger of God in the battle of Uhud is an interesting story! Everyone fled, and 'Uthman climbed the mountain for three days and nights. The war was over and 'Uthman thought he would be killed. After three days and nights, he came down from the top of the mountain! At the very start of the battle, Umar and Abū Bakr fled, but Amīr al-Mu'minīn and the Prophet remained.[168]

In The Battle of Ḥunayn, everyone fled! Nusaybah says: I saw 'Umar escaping from the battlefield. I said: Why are you

running away?! You left the Messenger of God alone! He said, "The Messenger of God himself ordered me to flee!" These are written by Sunnis.[169]

Amīr Al-Mu'minīn fought alone and suffered many blows during the war.[170] In the battle of Uhud, his body was wounded from ninety places, and these blows were so severe that he fell unconscious to the ground.[171]

We have a narration that Gabriel came and lifted him from the ground and said: Stand up, 'Alī, the Prophet has only you!

When the war ended, Amīr al-Mu'minīn fell on the bed and the wounds, all over his body, were patched with some sort of sponges.[172]

In the position of self-sacrifice and devotion to the Holy Prophet and the religion of God, Laylat al-Mabīt and his defense of the Holy Prophet in the Battle of Badr, Uhud and other battles are measured.

In the Battle of the Confederate, The Muslims said: Let us arrest and surrender Muḥammad and save our lives. Quran says that:

وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا.

> you assumed about Allah [various] assumptions.[173]

مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا.

> What God and His Messenger promised us to conquer was all lies.[174&175]

There in the battlefield, when no one could breathe [out of fear], Amīr Al-Mu'minīn says: I am going to defend!

وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ.

> And hearts reached the throats.

When a person is very scared, lung and heart shift upward and suffocate the person. The same people who could not even

breathe out of fear, in the mosque of the Prophet, when there was no war, took out swords from their sheaths and said: O Messenger of Allah, let us to behead this Arab now. They want to behead a poor Arab! Why?" Do you know who they were?[176] Opponents of Amīr al-Mu'minīn! The same people who were pale on the battlefield due to fear, their hearts were pounding, and they were saying to each other that we should surrender Muḥammad and save our lives![177]

In general, in all attributes and deeds, they take that Imām as an indicator and measure the actions of the society and the Shiites with his actions. The Mīzān of someone with pure intentions and deeds in the face of God, will be equal to that Imām, and in such case, that person becomes *fanā* in the Imām's Wilāyah.

People whose deeds are mixed, are in between according to the difference and the degree of sincerity and non-sincerity. Therefore, everyone has a special status on the Day of Judgment.

We hope that God will grant success to all of us and that in every way, make our deeds pure in the face of Al-Karīm (God the Generous). Save our actions, our thoughts, and our intentions, from of the traps of hypocrisy and selfishness; make us one of the true Shiites of the Amīr Al-Mu'minīn in this world and the hereafter, in the name of Muḥammad and his family. peace be upon Muḥammad and his family.

Fifth Sermon: Amīr al-Mu'minīn, peace be upon him, is the axis of justice and the Mīzān of Ḥaqq (scale of truth)

أعوذُ باللهِ مِنَ الشّيطان الرّجيم
بسم الله الرّحمن الرّحيم
بارئ الخَلائق أجمَعينَ، باعِثِ الأنبياء وَ المُرسَلينَ
وَ الصّلاةُ وَ السّلامُ علىٰ أشرَفِ السُفَراء المُكرّمينَ،
خاتَم الأنبياء وَ المُرسَلين، حَبيبِ إلٰهِ العالمين؛ أبىالقاسِم مُحَمّد
و علىٰ آلِهِ الطّيّبينَ الطّاهرينَ
وَ لعنَةُ اللهِ علىٰ أعدائِهم أجمَعينَ، مِنَ الآنَ الىٰ قيام يوم الدّين

I seek refuge in Allah from the cursed Satan

In the Name of Allāh, the All-Beneficent, the Most Merciful
Creator of all beings, prophets, and messengers
And may blessings and peace be upon the honored ambassadors,
Seal of Prophets and Messengers, the dearest, Abū *al-Qāsim*
Muḥammad and upon his pure family
May Allah's curse be upon all their enemies until the Judgment Day

God, the Wise, said in his Noble Book:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ.

> We sent the prophets and the messengers with proofs, clear evidence and miracles, and with them We sent the Scripture and the Mīzān so that the people would behave justly among themselves and rise up for justice. [178]

The proofs that God the Exalted has given to the prophets are the proofs of their prophethood and miracles which indicate their connection with God and the realm of the kingdom. He sent the Scripture and *Mīzān* with them. The Scripture, as the instruction of the Sharī'ah laws, determines the life plan of the people and the Islamic society. *Mīzān* is a scale by which right and wrong, vile, and beautiful, good and evil, and happiness and cruelty, are measured and separated.

Mīzān is the soul of the Prophet, which is based on justice and *Qisṭ* (fairness), and the whole nation must measure their deeds with him and bring themselves closer to him, and refrain from positions of extremism and aggression. If they do so, they will rise to justice; that is, their existence is educated based on justice.[179]

Justice means following the path of truth and refraining from aggression. Justice and *Qisṭ* must be observed throughout life, whether in the relationship between man and the Creator, or in matters relating to self, or between man and other people.

Justice in terms of belief is "monotheism" and affirmation of the oneness of God in His essence and names.

Justice from the human point of view is to train one's attributes according to the straight path and the degree of *Haqq*. Justice, from the perspective of the relationship that exists between human beings and people, is the observance of their rights and the non-violation of their lives in any way.

The Holy Prophet, the Seal of the Prophets, is in a position in terms of justice, which in no way exists in all aspects of his existence anything but justice.

The infidels of Mecca used to say: O Muḥammad! Put your claim aside so we can offer you everything. We will make you our leader, ruler, and sultan. We all come under your command and bring you the best beautiful women in the world. We give you whatever you want from these gardens of Ṭā'if. Just stop claiming that God is one, that everyone should be under His command! If you do not blame us for what we do, then we are all diligent in carrying out your intentions. The Prophet said: I swear by God, if you put the sun in my right hand and the moon in my left hand, you must obey the commands of God!

قولوا لا إله إلا الله تفلحوا.

> There is no choice but to say, "There is no god but God", and you must confess his Lordship.[180&181]

إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ وَإِيتَآيِٕ ذِي ٱلْقُرْبَىٰ وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.

> Indeed, Allah orders justice, good conduct and almsgiving to relatives and forbids immorality, bad conduct and oppression, and admonishes you, in the hope that you will be reminded.[182]

The Prophet says: All of you must rise for justice, refrain from violating the rights of others, free yourself from the leadership and Pharaohism, and submit to the worship of God; there is no other choice! What good is the moon and the sun to me?! What good is a beautiful woman, a garden, gold and property to me?!

What is the use of the leadership for me?! I am the servant of God and His Messenger, and I am sent to invite you to the straight path.

Amīr Al-Mu'minīn (peace be upon him) is the *Waṣī* of the Prophet. In his entire existence, there is no aspect of deviation and transgression. His soul, his *Sirr*, his beliefs, his possessions, and his instincts, are all in the straight path and moderation. His way of thinking and actions are all in the right path:

لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ.

To invite people to justice and Qisṭ.[183]

The level of a person's standing next to the spiritual characteristic of Amīr Al-Mu'minīn, is like the scales pivot in the center which distinguishes every righteousness from corruption, every goodness from evil, and every directness from complexity, and every bliss from injustice. This is the *Mīzān* for the people until the Day of Judgment.

Not that Amīr Al-Mu'minīn artificially seeks justice and wants to administer justice among the people, but the truth of justice and uprising in *Qisṭ* are molded with his spirit from the very beginning. He is the measure of justice and cannot act other than justice. When there is injustice, he is troubled, and expresses his strong emotion through a sermon. At one point, Mu'āwiyah's army, in the city of Anbar, abducted an anklet from a Jewish woman who was under Islamic government. When Amīr Al-Mu'minīn heard this news, his body temperature rose, and he recited a detailed sermon: Woe to you! You are Muslim, and you are zealous, then the transgressors will take out an anklet from the foot of a Jewish woman who is under the responsibility of Islam. Has your zeal not been damaged?[184]

The great men and thinkers of the world discuss the justice of the Amīr Al-Mu'minīn, and the extent to which Imām Ali stands for justice, has surprised everyone. Some fanatical people who did not have a good opinion of the Shiites and their Imāms, such as Muḥammad Farīd Wajdī, the author of the Encyclopedia, Aḥmad Amīn Miṣrī, the author of Fajr al-Islam,

Ḍuha al-Islam, and Ẓahr al-Islam, and Ibn 'Abd Rabbih, the author of the book Al-'iqd al-Farīd, said:

> The reason why the Shiites are interested in their Imāms is because they have always been abandoned and oppressed, and of course, people pay attention to the one who is oppressed. Their Imāms have been either killed, tortured, or imprisoned for long periods of time. So, naturally, the spirit of the people inclines toward them, unlike the caliphs of the Umayyads, and especially the Abbasids, whose reign and power lasted for long period. Power is in the hands of man, requires aggression and deviation. Is there anyone who does not do ugly things with a lot of power and wealth?! And so were the Abbasids. They had power and wealth, and they ruled half of the world. So, they held dancing, singing, and drinking parties until nightfall because they had power. But the Shiite Imāms were not like that, and power was not in their hands, so the people were banished from Abbasids and believed in the Alawites and praised their Imāms. But it is not clear whether, if power had passed to the Shiite Imāms, they would still have this popularity among the people or not.[185]

They are very wrong, and this is due to their ignorance and lack of insight. The history of the Shiite Imāms is clearer than anything. For them, any power was conceivable, but they do not want to use oppressive and coercive power. They wanted to observe justice and have the power of fairness.

The people hated the Umayyads, killed Marwān Ḥimār and destroyed the whole family of Umayyads. They wanted to pledge allegiance to Imām Ja'far Ṣādiq (peace be upon him), but Imām refused to enter the Caliphate.[186] So why did some ASSUME no opportunity for the Imām?

Imām Riḍā (peace be upon him) was brought from Medina by force, to be the caliph of the Muslims and to pledge

allegiance to Ma'mūn. Why did Imām Riḍā (peace be upon him) refuse to pledge allegiance to him? Ma'mūn, after designating Imām Riḍā as his successor [to the caliph of all Muslims] which lasted a year and a half, decided to martyr him.[187] Did Imām Riḍā take advantage of the power and the wealth which he had received? He only stood for justice.

After the death of the Prophet, Amīr Al-Mu'minīn did not hold the post of Caliph for twenty-five years. 'Alī was deprived for twenty-five years, and afterward the people pledged allegiance to him and friends and enemies were ready for his caliphate.[188] He must now make up for all the entanglements that have accumulated in his heart in the last twenty-five years and the deprivations that he has gained during this long period.[189] He ruled for five years and wore only two old garments.[190] The place of his caliphate was not in Dār al-'Amārah, but in his private house, with no carpet.[191]

The treasury of Muslims from all over the world was given to him and the Imām distributed them among all.[192]

Therefore, the Imāms, during the outburst of their power, from the point of view of justice, were in the same situation as they were during the period of deprivation. They did not want to rule, but they wished to administer justice among the people, to suppress the oppressor, to bring justice to the oppressed, and to invite all people to God.[193]

The story of 'Aqīl and Amīr al-Mu'minīn (peace be upon him) is famous in all histories; 'Alī himself says in Nahj al-Balāghah:[194]

و اللهِ لأن أبيتَ على حَسَک السّعدان مُسَهّدًا و اجرّ فی الأغلال مُصَفّدًا
أحَبُ إلیّ مِن أن ألقی اللهَ و رَسولهُ ظالِمًا لبَعض العِبادِ و غاصِبًا لِشیء مِن الحُطام! و
کیفَ أظلِمُ نفسًا لِنَفس یُسرِعُ إلی البلی قفولها و یَطولُ فی الثّرَی حُلولها؟!

> I swear by God that if I stand on sharp thorns [of sa'dān] from night to morning, and they chain me and drag me on these thorns, it is better for me than meeting God and the Messenger while I had oppressed the rights of some servants or usurping some of the goods of the world. How can I oppress someone, while

my nafs is rapidly aging and torn and its delay lasts a long time in the grave ?!"

وَ اللهِ لقد رَأيتُ عقيلا وَ قد أملقَ، حتّى استَماحَنى مِن بُرِّكم صاعًا وَ رَأيتُ صبيانَهُ شُعثَ الشّعور غُبرَ الألوان مِن فقرهِم كَأنّما سُوِّدَت وُجوهُهُم بالعِظلِم.

By God, I saw my brother 'Aqīl, whose poverty and distress had overcome him, and I saw his children, whose hairs were tangled by the severity of poverty, and dust was settled on their faces and their color darkened. He came to me and asked for three kilograms of your wheat.

عاوَدَنى مُؤَكِدًا و كرّرَنى مُكرِّرًا و قد أصغَيتُ إليه سَمعى و ظَنَّ أنّى أبيعُهُ دينى و أتّبعُ قيادَهُ مُفارقا طريقَتى!

He repeated and emphasized his previous demand several times. I also listened and from this listening, he thought that I was also satisfied to give him three kilograms from the wheat of the Muslims, and that I should give up my method and follow his wishes and words!

فاحمَيتُ حَديدَةً فادنَيتُها مِن جسمِه لِيَعتَبِرَ بها، فضَجَّ ضَجيجَ ذى دَنَفٍ مِن ألمِها و كادَ أن يحتَرِقَ مِن ميسَمِها. فقُلتُ: ثَكَلَتك الثّواكِلُ! أ تَئِنُّ مِن نارٍ أحماها إنسانُها لِلعبِه، و تَجُرُّنى إلى نارٍ أسجَرَها جَبّارُها لِغَضَبِه؟! أ تَئِنُّ مِن أذَى و لا أئِنُّ مِن لظَى؟!

I went and made a hot piece of iron and brought it to the skin of 'Aqīl's body. Suddenly the sound of his moans was loud, and his body was about to burn. I said: O your mother, weep over you! Why are you shouting?! Are you shouting about the fire that a human being like me has prepared to play with?! Then you invite me to the fire of the Day of Judgment, whose God al-Jabbār (Possessor of Having All Power) has prepared out of anger for the opponents and the rebels?! You are complaining about this hot

iron, and shouldn't I complain about the fire of God's wrath on the Day of Judgment?!

وَ أعجَبُ مِن ذٰلِکَ طرَقَ طارِقٌ بِمَلفوفَةٍ فی وِعائِها وَ مَعجونَةٍ شَنِئتُها کَأنَّها ریقُ حَیَّةٍ أو قَیئُها.

Stranger than that, someone knocked on the door and brought us a Ḥalwā (pastry).[195] He entered the door and put a particularly good pastry in a bowl and covered it.[196&197] I looked at the pastry and it was as if they really made the dough of the pastry with snake saliva or snake vomit. "I said to him, 'What is this?'

أ صِلَةٌ هذا أم زَکاةٌ أم صَدَقَةٌ؟

Is it a reward? [You want me to meet your needs? You brought this as a bribe to seize my heart and I accept your requests? Is this Zakāt? Or Ṣadaqah?][198]

If it is a bribe, it is not permissible to give a bribe with the intention of abusing someone. This is forbidden for all Muslims! If it is *Zakāt*, I do not belong to it because I am Sayyid! If it is *Ṣadaqah*, " اِنَّ الصدقة علینا مُحَرَّمَةٌ; " it is forbidden to us, Ahl al-Bayt. We are not the people of *Ṣadaqah*!

Ash'ath said: Neither this nor that; I have brought you a gift.

هَبِلَتکَ الهَبولُ! أ عَن دینِ اللهِ أتَیتَنی لِتَخدَعَنی؟! أ مُختَبِطٌ أنتَ أم ذو جِنَّةٍ أم تَهجُرُ؟!

The Imām replied: Women may weep over you! Do you want to deceive me through religion? "Your intellect is corrupted, or you are insane, or you are delusional and you do not know me?!

فوَاللهِ لو اعطِيتُ الأقاليمَ السَبعَةَ بِما تَحتَ أفلاكِها على ان اعصِيَ اللهَ فى نَملَةٍ اسلُبُها جِلبَ شَعيرَةٍ ما فعَلتُ!

> I swear to God, if they give me these seven heavens with what is beneath them to commit a sin, and that sin is to separate a barley skin from the mouth of an ant, I will not do it.

وَ إنّ دُنياكُم هذه أهوَنُ عِندى مِن وَرَقَةٍ فى فَمِ جَرادَةٍ تَقضَمُها؛ ما لِعَلىّ وَ نَعيمٍ يَفنى! وَ لَذّةٍ لا يَبقى! نعوذُ باللهِ مِن سُباتِ العَقلِ وَ قُبحِ الزّلل.

> I swear to God, this whole world of yours, or these governments to which you invite me, is inferior to me than a leaf in the mouth of a locust! I have nothing to do with theses?! "We seek refuge in God from the sleep of the intellect and the slips that afflict man.[199]

It often happens that they give something as a gift to deceive people. The Prophet said that a person should accept a gift, even a date or a sip of milk.[200]

The Prophet accepted a gift that was not for bribery because he was very humble and when some widows prepared food for him, the Prophet accepted their invitation, even if their house was outside the city of Medina.

The eyes of wilāyah of Amīr al-Mu'minīn sees the Ḥalwā mixed with snake venom. Its appearance is sweet, but its *bāṭin* is the venom of a snake. With Ḥalwā, he wants to buy and possess Amīr al-Mu'minīn. He wants to have a right over that Imām, to please the heart of that Imām, and tomorrow, request something. The Imām invalidates all his goals.

Aqīl who was the brother of Amīr al-Mu'minīn, left Medina for Kūfah. There was friendship, love and purity between Amīr Al-Mu'minīn and 'Aqīl. Shaykh Muḥammad Jawād Mughnīyya[201] in a brief description of Nahj al-Balāghah, says: What happened between 'Aqīl and Amīr al-Mu'minīn, is brought in many books. Abdul Karīm Khaṭīb, in his book "Alī ibn Abī Ṭālib" narrates that: 'Aqīl went to visit Amīr al-

Mu'minīn and said to him, "My debt burden has become very heavy!" The Imām said: I have nothing, but I will give you everything that is my share of the treasury. 'Aqīl said, "I came from Medina to take your share?!" This does not cure my pain! The Imām said: By God, if I had any personal property, I would have given it to you, and you know that I do not have anything.[202] 'Aqīl paused for a moment and said: If I go to that man [Mu'āwiyah], he will be kinder to me than you! The Imām said, "Well, it's your choice; go wherever you want!" 'Aqīl went to Syria to meet Mu'āwiyah. Mu'āwiyah gave him three hundred thousand dirhams, then said: 'Aqīl, am I better now or your brother?! 'Aqīl said: You are better for my world, but my brother is better for my Hereafter and for my religion![203]

Mu'āwiyah took from the Muslims and divided among those around him! He was a political man and he sent gold and silver bags to steal the hearts of the companions of the Amīr al-Mu'minīn, and he led people to his intention.

Nevertheless, Amīr al-Mu'minīn does not give the goods of the Muslim treasury to his brother. His heart is the *Mīzān* (measure) of truth. He says this good should be shared among all Muslims. This was the practice of the Amīr al-Mu'minīn.

سرّ ولايت آموز مصباح جان برافروز
رو از علی بیاموز یک شیمهٔ عَلیّه

Learn the secrets of the *wilāyah* and enlighten your heart with it.
learn from 'Alī, a quality of his attributes.

روی علیّ أعلیٰ اشراق نور بالا
عَن وَجهه تَلألأ نورٌ مِن الهُويّة

The face of 'Alī, the greatest, is illuminated by the light of heaven.
A light shone on him from the Essence of *Hadrat Haqq*.

سرّ هويّت آمد روح مشيّت آمد
إيجادُ كلّ شَيءٍ من مَبدء المَشيّة

The mystery of identity is manifested; the spirit of the Will Power of God is established.
The creation of the whole thing is from the source of the Divine Will.

چون روح جمله أسماست این نکته پای برجاست
يا واهبَ العطايا يا رازقَ البَريّة

Because he is the soul of all the Names of God, this idea is always persistent
O giver of goods to the people, O giver of sustenance to the creatures

چون نیست ره به ذاتش یک شمّه از صفاتش
الرّفقُ بالرّعیّة و العدلُ بالقضیّة

Because there is no way to His Essence, a glimmer of His Attributes [would suffice]
Kindness to the people and justice to the cause.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ.

God has sent the book, the Mīzān, the prophets, and brought them proofs so that the people may rise for justice.

Amīr Al-Mu'minīn is the guardian of the people's goods, and betrayal is not acceptable to 'Alī. Imām is the axis of justice and because of his faith, not apparent powers, he will not take a single step toward oppression and betrayal.

Ruwḍah (lament recitation) of Ahl Al-Bayt, peace be upon them

On 20th of Ramaḍān 40 AH, many gathered around the house of Amīr al-Mu'minīn. The news of being struck by the sword reached around Kūfah and the Shiites moved towards Kūfah, and everyone gathered around the house of Amīr al-Mu'minīn. They had two demands: One was to meet Amīr al-Mu'minīn, and the other was to kill Ibn Muljam. They shouted, "Give [him] to us, we will take revenge!"

Ibn Muljam was locked in the corner of the house by the order of Amīr al-Mu'minīn and the Imām did not allow him to be killed and retaliated. Imām said to his son: O dear Ḥasan! If I get better, I know myself what to do; If I want, I will retaliate or forgive, and of course I will forgive. If I die from this blow, you my revenge, or forgive, and God loves the forgivers.[204]

Therefore, no one dared to kill Ibn Muljam, because 'Alī did not allow it. The people around the house sought after Ibn Muljam. Imām Ḥasan (peace be upon him) opened the door and delivered the message of Amīr al-Mu'minīn to the people several times, and they realized that Ibn Muljam would not be killed as

long as Amīr al-Mu'minīn is alive. Nonetheless they wanted to meet their Imām.

The house of Amīr al-Mu'minīn was open, and people could come freely and meet the Imām, but now, the door was closed and the no one was allowed to visit him. His health was *deteriorating*, and he could not bear to meet anyone.[205]

Aṣbagh b. Nubātah says: Ḥārith Hamadānī, Suwaīd Ibn Ghafalah, a group of other companions, and I, were gathered around the house to get permission to see Amīr al-Mu'minīn again. Suddenly, a shout was heard from the house and the people outside the door all shouted. Imām Ḥasan (peace be upon him) opened the door and said: "O people, disperse! My father is not visiting, and you are not allowed to visit anymore. May God have mercy on you! Everyone left, but I did not. after an hour, I heard moaning and crying again, and I cried out loud. Imām Ḥasan said: O Aṣbagh, why did you not go?! Didn't my father tell you to go?! I said: I swear by God, my legs have no strength to move, and my soul is not able to leave, until I see my Imām; where should I go?! Imām Hassan entered the house and returned, saying: Come inside! I entered and saw Amīr Al-Mu'minīn leaning on pillows and a yellow handkerchief was wrapped around his head. I fell at the feet of the Imām and cried. Amīr Al-Mu'minīn said: O Aṣbagh, get up! Why are you doing this?! I am moving towards heaven, why are you crying? I said: I know, O my Imām, that you are on the path to heaven, but I weep for my misery, loneliness, and separation![206] Imām turned to me and said: Do you want me to tell you a ḥadīth? I said: I have come to hear a ḥadīth from you at this hour. Amīr Al-Mu'minīn said: It was at the last hour of the Prophet's life that I entered, the Prophet said: O 'Alī, go to the mosque and announce that the people should gather, and tell them these three things:

ألا مَن عَقّ والِدَيهِ فلعنةُ اللهِ عليه! ألا مَن أبِقَ [مِن] مَواليهِ فلعنةُ اللهِ عليه! ألا مَن ظلَمَ أجيرًا أجرتَهُ فلعنةُ اللهِ عليه!

Be aware, people! Whoever does 'Āqq al-Wālidayn (Disobedience to Parents) to his parents and makes them dissatisfied, the curse of Allah will be upon him! Whoever runs away

from his master, the curse of Allah will be upon him! Whoever does not pay a hire his wages, the curse of Allah will be upon him!

I went to the middle of the mosque and announced. The people gathered. I went to the top of the pulpit and conveyed the message of the Prophet to the people. One of the people stood up and said: O 'Alī! What is the meaning of these sentences? Explain it to us! I returned to the service of the Messenger of God and said: O Messenger of God, may my life be sacrificed for you! I conveyed your message to the people, but one of the crowds stood up and asked me for an explanation, and I did not say anything. Then, Amīr Al-Mu'minīn turns to Aṣbagh and says, "O Aṣbagh! Give me your hand!" Amīr al-Mu'minīn grabbed Aṣbagh's finger and said: Just as I grabbed your finger now, the Prophet grabbed my finger and said:

O 'Alī, you and I, are the two fathers of this nation, whoever disobeys us is far from God's mercy!

O 'Alī, we are the guardians of this nation, whoever runs away from our tradition is far from God's mercy!

O 'Alī, we are the hires of this nation, whoever does not pay our wages is far from God's mercy! "

These sentences were uttered by Amīr Al-Mu'minīn and then he fainted. The poison had such an effect on the body of the Imām that while fainting, he sometimes raised his right thigh and then lowered it to the ground, and sometimes his left thigh.

Amīr al-Mu'minīn gained consciousness and said: "O Aṣbagh, are you here?" I said: yes. He said, Do you want me to tell you another ḥadīth? I said: Please. Amīr Al-Mu'minīn said: One day I was full of sorrow from the hardships and calamities of these hypocrites of the Islamic society and was walking in the

alleys of Medina. The Prophet met me and said: O 'Alī, why are you so sad? The grief has penetrated throughout your body. I said: O Messenger of Allah, do you not know?! The Prophet (peace and blessings of Allāh be upon him) said, "Now do you want me to tell you a ḥadīth so that you can get out of this sorrow and not to grieve anymore?" I said: please. The Prophet said: "O 'Alī! Know that as a result of these hardships and struggles, God will provide you with a position on the Day of Judgment that He has not provided for anyone. They put a pulpit in maḥshar called the pulpit of praise and I sit on the top of it on the thousandth step and you sit one step lower than me. Gabriel gives the banner of praise to me, and I will give it to you. Then one lower step is the keeper of Paradise, and one lower step is the keeper of Hell, and then all the creatures from beginning to last, from the righteous and evil, and even all 'Awliyā' Allāh, virtuous and Prophets, will be placed on the steps of the pulpit.

The keeper of Paradise, who sits one step lower than you, says to all the people of maḥshar: O people of the *maḥshar*! If you know me there is no need to introduce, but if not, I will introduce myself; I am the keeper of heaven! God has commanded me to deliver the keys of Paradise to the Prophet of the End Times, and I delivered them to the Prophet, the Prophet said: Throw it in the lap of 'Alī. Then the keeper of Hell, the owner of Hell, says: O people of the maḥshar! If you know me there is no need to introduce, but if not, I will introduce myself: I am the owner of hell! God Almighty has commanded me to give the keys of hell to the Prophet of the End Times, and I gave it to that Ḥaḍrat. He ordered me to throw it in the lap of 'Alī. O 'Alī, on the Day of Judgment, the keys of heaven and hell will be given to you, and hell and heaven will be divided according to the *Mīzān* of your justice, guardianship and love. Whoever is close to your position will go to heaven and whoever is far, will go to hell, and this is the Mīzān that God Almighty has provided for you. Then, 'Alī, I will rise, and you will rise. I will take hold of the throne of God, and you will grab my belt. Your Ahl al-Bayt will grab your belt, and the Shiites will grab the belt of your Ahl al-Bayt.

I said: O Messenger of Allah! Will everyone go to heaven then? Three times the Prophet said:

إی و ربّ الکعبة.

Yes, then everyone will go to heaven. All these people, Shiites and lovers who have grabbed the belt of the Ahl al-Bayt, and the Ahl al-Bayt who have grabbed the belt of yours, and you, who have grabbed the belt of mine, and I who have taken hold of the throne of God, will go to heaven by the grace of God!

This was the last sentence of Amīr Al-Mu'minīn from a ḥadīth that he narrated to me.[207]

Amīr al-Mu'minīn was again fainted. After a few moments, he opened his eyes. Imām Ḥasan (peace be upon him) gave a bowl of milk to Amīr al-Mu'minīn. While his hands were shaking, he drank a sip of milk and then told Imām Ḥasan: Give the milk to your captive. He is captive in your hands, thus treat him with sympathy, gentleness, and tolerance! He struck me once, therefore you can strike him once. Do not dismember the limbs of your captive, for I have heard the Messenger of Allah saying, "Avoid cutting limbs even though it may be a rabid dog."[208]

O Ḥasan, give him the same food and drink as yours.[209] Imām Ḥasan said: Dear father, this wicked person killed you and saddened all the believers. He ruined the Kūfah houses, made the orphans and widows without guardians, and left them hungry. Why do you constantly care for him? Ḥaḍrat said: O dear Ḥasan! Do you not know that we are the family of mercy; we are based on justice and mercy, and we should not exceed them![210]

Sayyid al-Shuhadā (peace be upon him), who was weeping, and his eyes were injured from the intensity of the weeping, shed the tears over the face of Amīr Al-Mu'minīn. 'Alī opened his eyes and said: O Ḥusayn, on the account of the right that I have over you, do not cry! Now I was in heaven, and I saw that your cry made the angels cry! Then he embraced Imām Ḥusayn and said: I will soon see that this nation will start long-standing grudges and will tear you to pieces under the sword of oppression. May you have patience and perseverance.[211]

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنقَلَبٍ يَنقَلِبُونَ.

And those who did wrong will soon know to what retribution and the abode of vengeance they shall return.[212]

إنّا للهِ وَإنّا إليهِ رَجِعُونَ.

Verily we belong to Allah and verily to Him we *return*.[213]

نَسألک اللهُم و نَدعوک و نُقسِمُ عليک بمُحمّدٍ و علیٍّ و فاطمة و الحَسَن و الحُسَين و التّسعَةِ الطّيبين الطّاهرينَ من ذُرّيَةِ الحُسَين و باسمِک العَظيم الأعظم الأعَزّ الأجَلّ الأکرم يا اللهُ... !

We ask you, God, and we call upon You, and we swear upon You by Muḥammad, Alī, Fāṭimah, al-Ḥasan, al-Ḥusayn, and the nine pure offspring of the al-Ḥusayn... O the Greatest, the Mighty, the Most Merciful...to bless us and forgive all our sins! Do not take us [to hereafter] until you are satisfied with us! In this holy month of Ramadan, scratch all our sins with the pen of forgiveness! Accept our repentance and answer our prayers! In this night and in the night of Destiny(*qadr*), give us the best assets of your holy treasury! Make us one of the pilgrims of Amīr Al-Mu'minīn! God bless us with the success of worship on these nights and enlighten our hearts with the light of certainty! Enlighten our hearts with the light of Islam! Meet our religious needs! Hasten the advent of the Imām of our time sooner and enlighten our eyes with his glory!

و عجّل اللهمّ فی فرَج مولانا صاحبَ الزّمان.

And, O God, hasten the reappearance of our master, the master of time.

Sixth Sermon: Amīr Al-Mu'minīn, peace be upon him, the Mīzān of deeds

أعوذُ باللهِ مِنَ الشّيطانِ الرّجيم
بسم الله الرّحمن الرّحيم
بارئ الخَلائق أجمَعينَ، باعِثِ الأنبياءِ و المُرسَلين
والصّلاةُ والسّلامُ على أشرَفِ السُّفراءِ المُكرَّمين أفضَلِ الأنبياءِ و المُرسَلين
حَبيبِ إلهِ العالمينَ أبيالقاسمِ مُحَمَّد و علىٰ آلِهِ الطيّبينَ الطّاهِرين
و لعنةُ اللهِ علَى أعدائِهم أجمَعينَ مِنَ الآنَ إلى قيامِ يومِ الدّين

I seek refuge in Allah from the cursed Satan
In the Name of Allāh, the All-Beneficent, the Most Merciful
Creator of all beings, prophets and messengers
And may blessings and peace be upon the honored ambassador, the best of prophet and messenger,
The seal of Prophets and Messengers, the dearest, Abū *al-Qāsim* Muḥammad and upon his pure family
May Allah's curse be upon all their enemies until the Judgment Day

God, the Wise, said in his Noble Book:
لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ.

> We sent the prophets and the messengers with proofs, clear evidence and miracles, and with them We sent the Scripture and the Mīzān so that the people would behave justly among themselves and rise up for justice. [214]

The verse implies that: We sent the prophets with *bayyinah*, *ḥujjat*, evidences, miracles and signs that indicated their connection to the realm of the kingdom; and We sent down with them the Book and the Mīzān (that is, the Balance) so that the people may behave in Qisṭ and justice. *Ḥujjat* means proof, *bayyinah* is "the Clear Proof", and *kitāb* (the Book) is series of rules, laws, moral instructions, and the expression of divine knowledge that leads people to monotheism.

In this blessed verse, what is the meaning of the Mīzān that says, "We sent the Mīzān with the prophets"? Mīzān means scale. What scales did the prophets have? How did each prophet have a scale with himself?

Scholars say that words are intended for their common meanings. A word used may not be for a specific importance but is used for its general connotation. For example, the word "lamp" is for something that illuminates at night, brightens its surroundings, and people use it to meet their needs in the dark. In the past, a lamp was a wick in oil, then the petroleum replaced the oil, and the wick was put in it. Later, a kerosene lamp or paraffin lamp, protected by a glass chimney or globe, was used as a light source.

Thus, it turns out that the word "lamp" is not only used for oil or petroleum lamps, but also for gas, electric and amber lamps without a slight change in its wordings.

We conclude that the word "lamp" is not used for the character of the oil lamp, petroleum lamp, gas lamp or electric lamp. The word lamp is coined for the general meaning; that which gives light and removes darkness.

I gave this example for lamp, nevertheless all words are in the same context. Words such as "human", "animal", "immortality", "light", "darkness", etc. are used for their general connotations.[215]

One of the words is "*Mīzān*", measuring the instrument for measuring or scale. In the past, they invented a Roberval scale consisting of a pair of vertical columns separated by a pair of equal-length arms and pivoting in the center of each arm from a central vertical column, creating a parallelogram. Later it evolved into the more-commonly encountered form consisting of two pans placed on vertical column located above the fulcrum and the parallelogram below them. Sprocket gear scale consisted of a bicycle-type chain looped around an odd number of sprockets with the central one fixed and the outermost two free to pivot and attached to a pan. Roman scale, balance scale, beam scale, laboratory scale and many more were called "scale".

Furthermore, if we expand a little on this meaning, we see that "scale" and "Mīzān" are used to measure other things.

For example, the power of electricity is measured by electricity meter, a kind of scale that measures the amount of electric energy consumed by a device. *Ampere meter* is a measuring instrument for the current in a circuit and voltmeter measures electric potential difference between two points in an electric circuit. A medical thermometer is used for measuring human or animal body temperature. Thus, a standard unit is used to express the size, amount, or degree of something, like body temperature, heart rate, blood pressure and so on.

Do we have a *Mīzān* or scale to measure intellect, courage, chastity, self-sacrifice, self-sacrifice, justice, protection of the rights of others, levels of worship, levels of knowledge of God and understanding the truth of monotheism?

Yes, all these properties have a Mīzān, and the truth of "Mīzān" are found in them, but they are not like the external scales. The Qur'an says:

وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ.

We sent the prophets with kitāb- Torah, Bible, the book of Abraham. (Qur'an, 57:25)

This statement of the Qur'an is clear, nevertheless another Mīzān was sent as well; the Mīzān of perception, attributes and malakāt of the prophet who is the guardian of the Book of God and the doer of the laws and commandments that God has sent to him.[216]

He sent the book, but who understands the book? Who understands the dignity of its revelation, its interpretation, its bāṭin, its ẓāhir, its abrogation, its absolute, its constrained, its general, its specific, its concise and its explanatory? One who is aware of the secrets of the Book, and from the point of view of Tashrī', his existence in human society is a Mīzān to implement the commandments of the Book of God.

In the verse of the Quran, we have:

وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلْمِيزَانَ * أَلَّا تَطْغَوْا فِي ٱلْمِيزَانِ * وَأَقِيمُوا ٱلْوَزْنَ بِٱلْقِسْطِ وَلَا تُخْسِرُوا ٱلْمِيزَانَ.

And the heaven He raised and imposed
the balance*That you not transgress within the

balance*And establish weight in justice and do not make deficient the balance.[217]

The apparent meaning of this verse of the Qur'an is clear, but it has an esoteric meaning which is the interpretation of this verse.

It is mentioned in Tafsīr Ṣāfī, Tafsīr Burhān, Ma'ānī Al-Akhbār and in many other interpretations that the meaning of the Mīzān is Amīr Al-Mu'minīn (peace be upon him).[218]

"وَالسَّمَاءَ رَفَعَهَا";God raised the heavens. Heaven is the holy existence of the Holy Prophet, peace and blessings of God be upon him; "God set the Mīzān" means that God placed Amīr Al-Mu'minīn as the Mīzān, and you should not disobey him. Do him justice and measure yourself with that Mīzān! Measure your thoughts, intellects, opinions, and beliefs with it![219]

How is Amīr Al-Mu'minīn (peace be upon him) a "Mīzān"? Because the Prophet of God is the Seal of the Prophets and among all the prophets and messengers, he is the noblest, and Amīr Al-Mu'minīn is his guardian, and all perfections, sciences and miracles have been transferred to him, and according to the verse of the Qur'an, he has inherited these virtues.[220]

Amīr al-Mu'minīn is the scale of truth. His whole being, body, mind, imaginative powers, common sense, memory, intellect, malakāt, patience, worship, courage, endurance in hardships, jihad, chastity and his understanding and knowledge are all based on truth.

He is the highest shining star in the sky of the wilāyah, under which all the prophets and messengers are at his care.[221] Except for the Holy Prophet, no prophet has his status and greatness. He is the statue of the perfect man in all aspects, shining in the sky of the wilāyah.

The 'Iffat[222] (chastity) of Amīr Al-Mu'minīn is a Mīzān. That is, Amīr Al-Mu'minīn, who is the Imām for human beings, is a leading Imām and everyone should follow him, follow in his footsteps and get closer to his position; The closer one gets, the more one benefits and the more one enjoys humanity, and the farther one gets, the more harmful and deprived he will be.

The chastity of Amīr Al-Mu'minīn is a Mīzān, and all chastities are measured by that Mīzān. On the Day of Judgment,

the scales of human deeds will not have two cups to pour good deeds in one cup and bad deeds in the other cup. On the Day of Judgment, evil deeds will be lost, and all will be destroyed, and they will not have the value to appear there, because bad deeds have no weight. What makes the scales of action heavy is goodness.

وَٱلْوَزْنُ يَوْمَئِذٍ ٱلْحَقُّ.

And the weighing [of deeds] that Day will be the truth.[223]

The chastity of a believer, his infallibility, his worship, his other morals, his possessions, and his actions are measured by this scale. They say: O believer! Your prophet and your measure were not Shu'ib, Lūṭ, Hūd, Ṣāliḥ, Ya'qūb, Isḥāq and Yūsuf. Your Imām is the Amīr Al-Mu'minīn and you claim that you follow that Imām. You are the Shiite of that Imām, and God gave him the Imāmate and the blessings of the wilāyah, and thus whether you like it or not, you are under his banner and you must follow him. Consequently, your deeds and actions are measured by Imām's Mīzān.

They measure human chastity and sacrifice with Amīr Al-Mu'minīn. How could Amīr Al-Mu'minīn give up his existence? He was a pure devotee throughout his life, and in Laylat al-Mabīt he slept in the place of the Prophet and risked his life.[224]

After the Messenger of God, to protect Islam, he distanced himself from the leadership for twenty-five years. He stayed at home and did not take any action or uprising. In those hardships, people were willing to pledge allegiance to him, but he ignored it because he knew that it would be harmful to Islam. If he were to rise, despite the stubborn opposition, his rise would not succeed.

'Alī lived in complete hardship like an overthrown sultan. He lived as such for twenty-five years. 'Alī later made a lot of self-sacrifice with the apparent caliphate, which really astonishes the human intellect in history. Ssacrifice, forgiveness and patience of Imam Ali (peace be upon him), in the battle of

Jamal, is not hidden from anyone. ʻĀ'ishah's deliberate forgiveness by him surprised everyone.[225]

The incident of Ibn Muljam Murādī was important because he stopped the plan of Amīr al-Mu'minīn from destroying Muʻāwiyah. He incited Muʻāwiyah against Amīr al-Mu'minīn and later, Muʻāwiyah moved towards Kūfah where he said: I did not fight you to make you pray and fast; These are up to you. I fought with you to rule, and I won![226] This is the official statement of Muʻāwiyah who says, "I have nothing to do with Islam and I want to rule over you."

Amīr al-Mu'minīn was struck by Ibn Muljam. He could have torn Ibn Muljam to pieces, but the wills he made about him have surprised everyone. Amīr al-Mu'minīn said: O Ḥasan! If I die, you will only strike him once, because he hit me once; You do not have the right for two strikes! If you forgive, it is better for you. If I am saved from this blow, I will know myself and of course I will forgive him![227]

This is a sentence of Amīr al-Mu'minīn. Now let you compare this sentence with the Book of God; The Book of God says:

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُم بِهِۦ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّـٰبِرِينَ.

> And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient.[228]

This is the order of the Quran and its verse! Amīr al-Mu'minīn, who believes in the truth of this Qur'an, was struck by the sword of oppression, and he has the power to retaliate, his existence is not separate from the Qur'an and wishes to forgive his enemy. This is what the guardian, walī and the truth of the Qur'an says!

Many people claim acting on the Qur'an, but when confronted with such conditions, their action is miles away from the truth of the verses of the Qur'an. 'Alī command, "Strike him once", is not to fabricate the matter or educate others, but is absolutely true. Amīr al-Mu'minīn sees that Ibn Muljam should be punished, but it is better if he forgives.

Did not Sayyid al-Shuhadā forgive Al-Ḥurr b. Yazīd b. al-Rīyāḥī,[229] while all the sufferings that befell the Sayyid al-Shuhadā were initiated by Al-Ḥurr. If Al-Ḥurr had not stopped Sayyid al-Shuhadā in the first place, Sayyid al-Shuhadā would not have come to Karbalā.[230]

This is the truth of the wilāyah, which is the Mīzān of truth on the Day of Judgment. Then, on the Day of Judgment, Amīr al-Mu'minīn will be brought, and his forgiveness will be measured according to the fact that the verse of the Qur'an, which says:

وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ.

> They bring everyone together and measure their forgiveness with the Mīzān of Alī's forgiveness.[231]

In some case that happened to you, did you forgive or not? Why did you slap twice when you were slapped only once? If they cut off your hand, you cannot kill!

وَلَكُمْ فِي ٱلْقِصَاصِ حَيَوٰةٌ.

> And there is for you in legal retribution [saving of] life.[232]

That is, what they imposed on you, you can inflict the same on them, not more, and it is better if you forgive.

There was a great friendship between Amīr al-Mu'minīn and his brother, 'Aqīl. 'Aqīl was a respectable man, and he was twenty years older than Amīr al-Mu'minīn.[233] He lived in poverty and when he asked Amīr al-Mu'minīn to give him something from the treasury, the Imām said:

> I found 'Aqīl poor and destitute and I saw the face of his children black from the severity of poverty, as if they had been painted with indigo, and the dust of poverty and homelessness was sitting on their faces. Amīr Al-Mu'minīn heated a piece of iron and brought

> it close to his body so that 'Aqīl moaned and Imām said to him: Woe to you! You shout from this hot iron of mine, then you invite me to the fire of the wrath of the Lord, which He has set for the disobedient and the rebellious. You want me to give you from the treasury of all Muslims, but I cannot! Wait, I will give you the amount that is my share.

This is called the Mīzān of justice. The scales work well and do not make mistakes. The Muslim treasury is in the hands of the Amīr al-Mu'minīn and many valuables are brought to him from the east and the west, but there is no difference between 'Aqīl and a black Ethiopian who has just converted to Islam. He says: I cannot give you, his share. God has set the Mīzān, and this treasury must be shared among all Muslims. Do not invite me to the fire of hell.[234]

At the time of his death, Amīr Al-Mu'minīn had thirty-seven daughters and sons from various wives.[235] During 'Īd ('feast day), all Quraysh women adorned themselves with the best ornaments, but the daughter of the Muslim caliph 'Alī ibn Abī Ṭālib, had nothing to wear and thus borrowed a pearl necklace from the Muslim treasury house. Ḥaḍrat Zaynab and Umm Kulthum, the two other daughters of 'Alī, had no desire for worldly material. She borrowed a necklace from the keeper of the treasury. Amīr Al-Mu'minīn saw her daughter wearing the neckless and said, "Where did you get this from ?!" I got it from the Muslim treasury. "Why did you get it?", 'Alī said. I am the daughter of the Caliph of the Muslims and I had nothing to wear for the 'Īd. Imām said: Return it back quickly! If you only knew, I would have imposed a punishment on you! 'Alī asked the keeper: Why did you give it ?! he said: O 'Alī! she asked me to lend a necklace and she said that it will be returned to the treasury.

The Imām said to the treasurer, do you have enough necklaces for every Muslim woman? He said: No. 'Alī said, "My daughter is no exception!"[236]

In the battle of Badr, the Prophet's uncle, 'Abbās, was captured and brought in ropes and chains. The Prophet heard

Abbās moaning and could not sleep. The companions of the Prophet said: O Messenger of Allah! why do not you sleep? The Prophet said: The sound of my uncle moaning does not let me sleep! Why is he moaning? because we tied him firmly. They went and loosened 'Abbās 's chain a little. 'Abbās fell asleep. The Prophet said, "My uncle's moaning is stopped!" They said: O Messenger of Allah! We loosened the strap. The Prophet said: Did you loosen the restraints of all the captives or not? These are your captives; if you loosen the chain on my uncle, you must loosen it on everyone. They eased everyone's restraints.[237]

Therefore, this action of the Prophet becomes an act of justice and Qisṭ.

لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ.

rise for justice. [238]

They bring Amīr al-Mu'minīn and compare his level of justice with yours and ask if you had the same amount of justice? If you had access to the Muslim treasury, would you do the same? Or do you spend everything for personal expenses and allow Muslims, orphans, the poor, the weak, the hungry and the sick to die!?

They measure everything, and whoever is closer to the position of Amīr al-Mu'minīn, lives in paradises closer to his status, and those who are farther away, their abode would be Hell, because God's scale is more accurate than any scale!

Some scales are so accurate that if you put a piece of paper in it and measure its weight, then draw two lines on it and put it back on the scale, it shows the effect of a pencil drawn on the paper. However, the scale of the Day of Judgment is more accurate.

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ * وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ.

So, whoever does by the weight of a particle (invisible to the naked eye) of good deed, will see the result, and whoever does by the weight of a particle (invisible to the naked eye) of evil, will see the result.[239]

How does a person see the consequences of his actions? All scales work on that day, and the scales of justice, charity, worship, and prayer of Amīr al-Mu'minīn are compared to ours.

Ḥaḍrat Zahrā (peace be upon her) was asked: We cannot remove the three-bladed arrowhead from the foot of the Amīr al-Mu'minīn! She said: When he prostrates, take it out because it does not hurt in prostration even if you tear his leg.![240]

They evaluate the deeds of the people and say: We do not expect you to be so immersed in worship like Amīr Al-Mu'minīn to remove the arrowhead from your foot. We do not want you to be so caught up in divine attractions while praying that you fall unconscious on the ground! We ask you to pray with the presence of your heart and do not think about business, leadership, buying and selling, amassing wealth, wife and children while praying!

In the extreme stages of the war, the bodies were torn, and blood was shed. In the battle of Uhud, Amīr Al-Mu'minīn suffered ninety wounds, some of which had spread to the bones.[241] Some of the wounds were so deep that they had to be wicked.[242]

Amīr Al-Mu'minīn made such sacrifices for the Holy Prophet. There were people on the battlefield who did not take their swords out of their sheaths or fled and went to the top of the mountains and came after three days to see if they had killed the Prophet or not.[243] Are they on the same level as Amīr Al-Mu'minīn?[244] Those who fled claimed the caliphate, that is, they considered themselves worthy of ruling over the Muslims.

During the battle of Uhud, many wounds were inflicted on the body of Amīr Al-Mu'minīn, and later he had to rest in Medina. The Prophet was informed that the infidels wanted to carry out an ambush outside the city, and thus announced for jihad and defense! Amīr Al-Mu'minīn, who had suffered many wounds, picked up his sword and set out for jihad.[245]

On a dark night, full of fear and terror, the Prophet gave a waterskin to Sa'd ibn Abī Waqqāṣ to fill with the water. Sa'd searched everywhere for water but did not find any. The Prophet gave the waterskin to others, but again their effort was futile. The Prophet asked Amīr Al-Mu'minīn for water.[246] Amīr Al-Mu'minīn went through a desert full of enemies. The land around

the well of Badr was dark and cold. He went inside the well of Badr, filled the waterskin with water and carried it on his shoulder. As he was moving towards the Prophet, a strong wind came three times, and he had to sit down. The Imām took the waterskin to the Prophet. The Prophet said: O 'Alī, why it took you long time to bring the water? 'Alī said: The wind blew three times and I had to wait! The Prophet said: Those three times were Gabriel, Israfil and Michael, each of whom came from the heaven with a thousand angels to greed you. The angels are proud of you and will help you tomorrow; victory is in your hands![247]

In the battle of Badr, there were three hundred and thirteen Muslims and nine hundred and fifty infidels; The well-equipped infidel army had swords, horses, and camels, but the Muslim army had only few.[248] Amīr al-Mu'minīn killed thirty-six of them and the other thirty-four were killed by the rest of the companions and the Prophet with the help of angels. Amīr al-Mu'minīn, alone risked his life for more than half of the entire Muslim army, which numbered three hundred and thirteen.[249] This is the Mīzān!

As Shi'a and Sunni scholars have narrated, the verse of Qur'an (2:207), on Laylat al-Mabīt, is revealed about the sacrifice of 'Alī (peace be upon him) for the Prophet (blessings and peace be upon him).[250] in Laylat al-Mabīt, Gabriel and Israfil said to 'Alī: O 'Alī ! All the angels of heaven are watching you now, and God, the Most High, is proud of you over Gabriel and Michael.

The Lord tested Michael and Gabriel and said to them: I put the life of one of you longer than the life of the other. Who wants to live shorter? Neither Gabriel nor Michael, agreed to live shorter than the other. Then God told them to go and descend to earth to protect Amīr Al-Mu'minīn from his enemies.

God told them to sit next to Amīr Al-Mu'minīn. Amir al-Mu'minīn was twenty-three years old at that time. He slept in place of the Prophet and prepared himself so that all the arrows and spears of forty brave enemies would cut him to pieces. You, two angels close to me, cannot make the sacrifice that 'Alī made with the Prophet.[251] Therefore, 'Alī is more virtuous than the prophets and angels!

There are many stories about the state of mercy and compassion of Amīr Al-Mu'minīn. Ibn Abī al-Ḥadīd says: It is no longer possible to analyze how Amīr al-Mu'minīn, the brave man who spared nothing for the advancement of religion and the oppression of the oppressor, shed tears in the market when he saw an orphan or a poor man! He is a mighty warrior, so what does it mean to shed tears?

If 'Alī is kind and has the attribute of compassion and mercy, then what does his courage mean?! These contradictory attributes in 'Alī indicate that he is the center of the attributes of divine beauty and glory.[252]

'Alī is fanā in God, and the attributes of divine beauty and glory are manifested in him. Where he must draw his sword, he has no fear, and where he has to stop and show compassion, he shows humbleness. As the caliph of the Muslims, 'Alī sits next to an orphan and embraces him.[253]

'Alī trained many loyal companions such as Qaīs ibn Sa'd ibn 'Ubādah, Muḥammad ibn Abī Bakar, Mālik Ashtar and Maytham, who had many great qualities and were truly heavenly human beings.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ.

> We sent the prophets and the messengers with proofs, clear evidence and miracles, and with them We sent the Scripture and the Mīzān so that the people would behave justly among themselves and rise for justice. [254]

God measures the deeds of the people with him (i.e., 'Alī). The Mīzān is Amīr Al-Mu'minīn. Blessed are those whose Mīzān is close to Amīr Al-Mu'minīn in the world, because on the Day of Judgment, in the blink of an eye, they pass through resurrection and reckoning.

فِي مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍ.

> In a seat of honor near a Sovereign, Perfect in Ability.[255]

These were the mystical condition of Amīr al-Mu'minīn, which became more and more evident, and people who were even outside the religion turned to him, considering him the only example of dignity and humanity.

Gibran Khalil Gibran says: 'Alī was a human being above the horizon of his time! And I wonder how time creates people who are ahead of their time! In my view, 'Alī was the first Arab to have contact with and converse with the universal soul. He died a martyr of his greatness while prayer was between his two lips. The Arabs did not realize his value until appeared among their Persian neighbors some who knew the difference between gems and gravels.[256]

This was the method of Amīr Al-Mu'minīn, but the opposition tried extremely hard to destroy his name and image. They did not refrain from killing, hanging, imprisoning, burning and executing his followers for many years until. The opposition wanted their hands to be stained with the blood of the people, to disrespect honor, and to establish their rule on oppression, but 'Alī 's school was against their method, so they tried to remove 'Alī 's name.

Ibn Shahr Āshūb about the greatness of the virtues (Manāqib) of Amīr al-Mu'minīn (peace be upon them) says: There are three things among the miracles of the Amīr al-Mu'minīn. One is that his virtues and merits are also mentioned by his enemies. There are people who were not in the school of the Amīr al-Mu'minīn but have reported so many narrations on the virtues of the Amīr al-Mu'minīn. If one denied some ḥadīth, the other would approve the fact. Second: The enemies of that Imām wrote books on his virtues. ibn Jarīr al-Ṭabarī, the author of the book Tārīkh al-umam wal-mulūk, known as Tārīkh Ṭabarī, wrote a book called: Al-Ghadīr—the event of Ghadīr. Aḥmad Ḥanbal wrote a book on the virtues of Amīr Al-Mu'minīn, entitled' *Faḍā'il Amīr al-Mu'minīn, 'Alī ibn Abī Ṭālib.* Nisā'ī, who is one of the leaders of Sunnis, has written a book on the virtues of Amīr Al-Mu'minīn.

What I have examined so far from the great and eminent scholars of the Sunnis, one hundred and eighty-three books on

the virtues of Amīr Al-Mu'minīn have been written by Sunni scholars; Isn't this a miracle?!

The third point is that the enemies of Amīr Al-Mu'minīn relied on every force to erase his name from the pages of history so that no one would hear or say 'Alī 's name and narrate a ḥadīth from that Imām.

Mu'āwiyah in Medina, said to Ibn 'Abbās: O Ibn 'Abbās! I have ordered and written to all cities that no one has the right to quote any virtues of Amīr Al-Mu'minīn, Abū Turāb, and you also have no right to quote any! Ibn 'Abbas said: Are you forbidding us from reading the Qur'an? "No, recite the Qur'an," he said. Ibn Abbas said, "Do you forbid the interpretation of the Qur'an?! "Do you forbid the interpretation and meaning of the Qur'an?" "Yes," he said. "Because the interpretation of the Qur'an is all about Amīr al-Mu'minīn!" Ibn Abbas said: "Should we read the Qur'an, but not understand its meaning ?!" He said, "Understand its meaning, but not through the Ahl al-Bayt—from the accounts narrated by others." Ibn Abbas said: The Qur'an was revealed in the Ahl al-Bayt, should we not ask its meaning from the Ahl al-Bayt ?! should we ask the Jews and Christians what the meaning of the Qur'an is? Mu'āwiyah said, "As I said!" He stood up and said: Announce in the streets and bazaars of Medina, that Mu'āwiyah has absolved himself of his duty from anyone who quotes any virtues of Amīr Al-Mu'minīn!

If anyone expressed a virtue, he would be killed, and no one was an exception. Abdullah ibn Shaddād Laythī says: My heart was on fire to quote a virtue of Amīr Al-Mu'minīn, but I could not. I wished and was content to be beheaded for an opportunity to express the virtues of that Imām throughout the day, but they did not give me that opportunity either.

For many years, some jurists and narrators sought to recount a ḥadīth from Amīr Al-Mu'minīn, in their books and writings, but they could not refer to 'Alī 's name, and often said "عَن رَجُلٍ مِن قُرَيش" (This is from a man from Quraysh).

'Abd al-Raḥmān Ibn Abī Laylā in his narration, avoided mentioning the name of "'Alī ", and said, "A man from the companions of the Messenger of God", and Ḥasan Baṣrī asserted "From Abū Zaynab; "From Zaynab's father." Because Amīr Al-

Mu'minīn was not known as Abū Zaynab, but he was known as Aba al- Ḥasan.

Sha'bī says: I used to attend Banī Umayyad's gatherings. In Friday prayers and 'Īd prayers, sermons were recited and Amīr al-Mu'minīn was cursed and insulted. Nevertheless, I saw as if they are carrying him to heaven, and his virtue is shining more and more! At the same time, the virtues of the Banī Umayyad were forged for the people, and it seemed like they were splitting and spreading the carcasses of the corpses and the filth of the carrion! The more they defined and forged, the more the stench filled the space.[257]

Ibn Nubata says: They wanted to extinguish the light of Amīr Al-Mu'minīn, but they could not; a Ṣayḥah (call, scream or cry) was added to the Ṣayḥah of the Day of Judgment![258]

The Ṣayḥah of Amīr Al-Mu'minīn spread in the world like the Ṣayḥah of the Resurrection; His justice and his mercy took the earth. Wherever you go, you will find the graves of his children, and people consider their graves to be a place of blessing.[259]

Bukhārī, Muslim and Ibn Baṭṭah narrate that: When the Holy Prophet was not feeling well and they took him under his armpit to bring him to the mosque, 'Ā'ishah said: Faḍl, the son of 'Abbās and another man, took him under his armpit.[260] She refuses to say who the other man is, either out of jealousy or later the narrators could not express the name of 'Alī. In short, she avoids saying, "Faḍl and 'Alī took the prophet under the armpit."

In this way, they wanted to extinguish 'Alī 's light, but his light took over the world. Can his light be turned off?!

يُرِيدُونَ لِيُطْفِـُٔوا نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَٱللَّهُ مُتِمُّ نُورِهِۦ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ.

They want to extinguish the light of
Allah with their mouths, but Allah will perfect
His light, although the disbelievers dislike it.[261]

مه فشاند نور و سگ عو عو کند　　　هر کسی بر باطن خود می‌تند.

The moon shines and the dog howls　　　their
inner self, everyone reveals.[262]

Well, this is the school of Amīr Al-Mu'minīn! Now we Muslims must be careful and know what *Mīzān* means?! We should know that 'Alī is thoughtful, and he warned 'Aqīl not to deviate from the path of justice. 'Alī took the necklace from his daughter and returned it to the treasury, even though the girl had borrowed it. We must bring ourselves close to the method of 'Alī in all matters such as worshiping, seizing property, avoiding prohibitions, engaging in forbidden activities, bribery, usury, gambling, transactions that arise out of fury and falsity, and nullify that transaction.

Amīr al-Mu'minīn was placed on a thin quilt[263] and leaned on a few pillows and said: O Ḥasan! When I leave the world, ghusl (bathe) me, wipe me with the same *ḥanūṭ*(camphor) that Gabriel brought from heaven for the prophet, and put me in the coffin. Ḥusayn, your brother and you, lift the back of the coffin. The front of the coffin will rise by Gabriel and Michael. Go wherever the coffin goes, and when you leave Kūfah, the coffin will settle on a rock; this is where the Prophet Noah dug for me. Pray for me and dig the place. You see a grave made and ready, and there is a big wooden board on which is written:

هَذا ما حَفَرَهُ نوحٌ النّبى لِوَصىِّ نَبىِّ آخِرِالزّمان.

> This is the tomb that the prophet Noah dug for the Waṣī of the Apocalyptic Prophet, seven hundred years before the flood.

Put my body in the grave. There are seven mud bricks there and you must put them on me. Lift one of the bricks and look inside the grave. You will not see me, because when the Waṣī of the Prophet dies and is buried, God unites the soul and body of the Prophet and the soul and body of that Waṣī. After a few moments, you see me in the grave. Put another brick on me and fill the grave with soil.[264] Return to Kūfah at night and do not reveal the place of my tomb to anyone. Tomorrow, tie something in the form of a corpse to a camel and send it to Medina so that no one knows about my grave.[265]

When Imām 'Alī said, "Hide the grave", he knew that the Nāṣibī,[266] Kharijites and the companions of Mu'āwiyah would dig the grave and remove the body.

وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلْمِيزَانَ.

And the heaven He raised and imposed the Mīzān(balance).[267]

Ruwḍah (lament recitation) of Ahl Al-Bayt, peace be upon them

Muḥammad ibn Ḥanafiyyah narrates: After my father passed away, the sound of wailing rose from our house. Imām Ḥasan (peace be upon him) immediately set out to prepare the body for *ghusl*. Ḥusayn [my brother] was pouring water and Imām Ḥasan *ghusl* the body. The body was rotating on its own and no one was needed to move the body during the ghusl. Then, Imām Ḥasan called out Zaynab to bring the remaining *ḥanūṭ*(camphor) that Gabriel brought from Paradise, and with that the Prophet and Fāṭimah Zahrā, were bathed. The pleasant scent of that *ḥanūṭ* reached Kūfah entirely. My father's body smelled of musk and amber, which we had not smelled until then!

Imām Ḥasan, Imām Ḥusayn, Muḥammad ibn Ḥanafiyyah, Ṣa'ṣa'ah ibn Suhān and a few special companions, in the darkness of the night, placed the body on a board. Imām Ḥasan and Imām Ḥusayn lifted the back of the board and the front lifted by itself.

The body left Kūfah for Najaf. Najaf, at the time, was not a city, but a desert without water and grass. Muḥammad Ḥanafiyyah says: By God, the wall, the stone, the mountain, the desert and the hill, everything greeted my father. Until we reached Qā'im Gharī—a pillar near Kūfah for the road sign.

He says: As soon as the body passed by Qā'im Gharī, that pillar bowed, greeted, and remained as such, just as the throne of Abraha which greeted Abd al-Muṭṭalib.[268]

The board was settled on a rock. Imām Ḥasan (peace be upon him) said seven takbīrs ('Allāhu 'akbar, God is the greatest) on his father's body. Seven takbīrs are not permissible on anyone except for Mahdī Al-Muḥammad.[269]

After the prayer, we placed the body in the grave. As my father said, we came across a ready-made grave with a wooden board written in Syriac on top, "This is the tomb that the Prophet Noah dug seven hundred years before the flood for the prophet of the end times."[270]

My father's body was placed in the grave. There were only three of us—my brother Ḥasan, my brother Ḥusayn and me (Muḥammad ibn Ḥanafiyyah). They placed the mudbricks that Noah had prepared on the body. Imām Ḥasan removed a mudbrick and saw that there was no body. After a while, they looked again and saw that there was a body.

Shaykh Bursī, the author of the book " Mashāriq Anwār al-Yaqīn Fī Asrār Amīr al-Mu'minīn ", narrates: Amīr al-Mu'minīn (peace be upon him) said to Imām Ḥasan: When you put my body in the grave, do not pour soil on me, but go aside and pray two Rak'ahs, then come to the grave and look inside the grave! We left the body of our father inside the grave. We prayed two Rak'ahs, and then we went to the top of the grave and saw that a green silk brocade was placed on the body of Amīr Al-Mu'minīn. Imām Ḥasan lifted the silk brocade from the face and saw that the Prophet Muḥammad, Adam and the Prophet Ibrahim were sitting and talking to the Amīr Al-Mu'minīn; Imām Ḥusayn (peace be upon him) lifted the brocade from the feet and saw that his mother, Fāṭimah Zahrā, Āsīyah, Maryam and Eve, were mourning for Amīr Al-Mu'minīn. The brocade was placed on Amīr Al-Mu'minīn and the grave was covered with soil.[271]

Ṣa'ṣa'ah ibn Suhān removed a handful of the dust, sprinkled it on his head and shouted: Peace be upon you, O Amīr Al-Mu'minīn! May the blessings of God be upon you! Your patience and jihad were great, and you were afflicted with various calamities. You made a profitable trade, and you joined your beloved![272]

اللهمّ صلّ على محمّدٍ و آل محمّد.

O God, send blessings upon Muḥammad
and the Progeny of Muḥammad.

Seventh Sermon: some statements about Imām Hādī (peace be upon him)

أعوذُ باللهِ مِنَ الشّيطان الرّجيم
بسم الله الرّحمٰن الرّحيم
و الصّلاةُ و السّلامُ علىٰ أشرَفِ بَريّتِهِ
باعِثِ السُّفراءِ المُكرّمينَ أبىالقاسِمِ مُحَمّدٍ و علىٰ آلِهِ الطّيّبينَ الطّاهِرين
و لعنةُ اللهِ علىٰ أعدائِهِم أجمَعينَ مِنَ الآن إلىٰ يوم الدّين

I seek refuge in Allah from the cursed Satan
In the Name of Allāh, the All-Beneficent, the Most Merciful
And blessings and peace be upon the most honorable pure one, the honored ambassador, Abū *al-Qāsim* Muḥammad and upon his pure family
May Allah's curse be upon all their enemies until the Judgment Day

قال إمامُنا الهادى علىُ بنُ مُحَمّدٍ عليهِما السّلام: الإيمانُ ما وَقَرَتهُ القُلوبُ وَ صَدّقَتهُ الأعمالُ؛ وَ الإسلامُ ما جَرى بهِ اللِسانُ وَ حَلّت بِهِ المُناكَحَة.[273]

These words are narrated by Mas'ūdī from Muḥammad ibn Abī al-Faraj, from Abū Du'āmah who says: I arrived at the service of Imām al-Naqī (peace be upon him) and asked for a ḥadīth. The Imām said: My father, Muḥammad ibn 'Alī narrated to me, from his father, 'Alī ibn Mūsā, from his father, Mūsā ibn Ja'far, from his father, Ja'far ibn Muḥammad, from his father, Muḥammad ibn 'Alī, from his father, 'Alī ibn Al-Ḥusayn, from His father, Ḥusayn Ibn 'Alī, from his father, 'Alī Ibn Ab ī Ṭālib, from the Holy Prophet, peace and blessings of God be upon him, who said: Write, O 'Alī! I said: What should I write? The Imām said: Write:

الإيمانُ ما وَقَرَتهُ القُلوبُ وَ صَدّقَتهُ الأعمالُ؛ وَ الإسلامُ ما جَرى بِهِ اللِسانُ و حَلّت بِهِ المُناكَحَة.

I wrote this ḥadīth that the Ḥaḍrat narrated from the Holy Prophet with that series of documents attached to their fathers,

and I said: O son of the Messenger of God! I do not know which one is more valuable, the ḥadīth document or the text of it.

The meaning of the narration: Faith is what the heart strengthens, holds, and accommodates, and human actions affirm that faith. But Islam is what is uttered and through it, for example, marriage is made lawful. This command of the Prophet has been narrated based on the difference between the meaning of faith and Islam, and its roots are taken from the Holy Qur'an which says:

قالتِ الأعْرَابُ آمَنّا قُل لمْ تُؤمِنُوا ولَكِن قُولوا أسْلمْنَا ولمّا يَدْخُل الإيمَانُ فِي قُلوبِكُمْ.

> The Bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. [274]

"Islam" in this noble verse is the apparent submission and obedience. In appearance, whoever utters the Shahādatayn is a Muslim and benefits from the outward rules and laws of Islam. That is, the rules of Islam are applied to him; his body is clean; he can marry a Muslim girl; he can enter Muslim mosques; he is buried in a Muslim cemetery; he can have the spoils of war and he can enjoy what he gets from "fay", properties acquired by Muslims without war and at peace, and the treasury like one of the Muslims. Likewise, other apparent rules of Islam are applied to him, whether faith has entered his heart or not.

If the heart accepts and acknowledges Islam, the deeds that man does are proof of this meaning. Therefore, apparent rules are imposed on Islam, and faith is an action that takes place in the heart, and rewards of hereafter are related to faith.

Ḥaḍrat says:

الإيمانُ ما وَقَرَتهُ القُلوبُ.

وَقَرَه: أى استَحكمَهُ وَ جَعَلَ لهُ سُكنىٰ وَ شَدَدهُ وَ أحكمَهُ وَ أتقنَه.

"وقره" means that the heart took it firmly, placed it within and observed its aspects.

When the heart takes faith within and accepts it firmly, the one who is a believer, utters his words according to faith; his ear hears according to faith and his hand and foot move according to the same principle. This is called faith.

Islam is that which is articulated, and through it, marriage and other apparent rules of Islam are arranged. Of course, in some verses of the Holy Quran, "Islam" means faith. When Islam affects the heart and the submission and obedience of the servant spreads from *ẓāhir* to *bāṭin*, Islam and faith are the same.

According to Shia sources, the tenth Imām (Alī ibn Muḥammad al-Hādī, Alī an-Naqī) was martyred by Abbasids on 3 Rajab 254 AH. The birth of that Imām was on the second day of the month of Rajab. In the days of Rajab, this prayer is recited: O God, I ask you in the name of two great men born in the month of Rajab, Muḥammad ibn 'Alī al-Thānī(Imām Jawād) and his son, 'Alī ibn Muḥammad al-Muntajab(Imām Hādī)...[275]

Imām Hādī was born in Medina in the year two hundred and twelve AH and his martyr in Samarra was in two hundred and fifty-four AH. Therefore, he lived for forty-two years.

Imām Hādī was eight years and three months old when Imām Jawād passed away. Imām Hādī's Imāmate was at the same age, lasting about thirty-three years—some in Medina and thirteen or eighteen years in Sāmarrā.[276]

He was exiled from Medina to Samarra and was under protection in Samarra until he was martyred in the time of al-Muʿtazz. During his Imāmate, Imām al-Hādī was contemporary with Ma'mūn, his son Mu'taṣim, Al-Wāthiq and Mutawakkil, the Abbasid caliph and his sons Muntaṣir, Musta'īn and Muʿtazz.[277]

The Shiites experienced severe repression during the time of Imām Hādī (peace be upon him). At that time, Banī 'Abbās were powerful and mutawakkil had a special enmity with the Ahl al-Bayt.

Abū Yūsuf, Yaʿqūb b. Isḥāq al-Dawraqi al-Ahwāzī, known as Ibn al-Sikkīt[278], was a teacher for the children of

Mutawakkil. He was a Persian Shi'a Muḥaddith (a specialist who profoundly knows and narrates hadith) and a great figure in Arabic lexicology and syntax. He loved Ahl al-Bayt and Shiites.

One day he was teaching the two children of Mutawakkil. Mutawakkil entered and said: Ibn al-Sikkīt, are my two children more respected by you or Ḥasan and Ḥusayn ('Alī 's children)? Ibn al-Sikkīt said: By God, Qanbar, the servant of 'Alī ibn Abī Ṭālib is more respected by me than you and these children of yours! Mutawakkil said, "Take his tongue out from behind his head!" At Mutawakkil's command, the Turkish slaves pulled Ibn Sikkīt's tongue out from behind his head! His body was carried home and he died the next day.[279]

Forbidding the pilgrimage to the grave of Imam Sayyid al-Shuhadā (peace be upon him) was at the time of mutawakkil. Mutawakkil was hard on Shias and forbade them to visit the grave several times.

The first person who forbade visiting the grave of Sayyid al-Shuhadā was Hārūn al-Rashīd. He had heard people visiting the grave and staying at night. "Wow," he said. "Do the Shiites want to establish a center?" He was frightened of the Shiite community and ordered that the tomb be destroyed and leveled to the ground.

After Hārūn al-Rashīd, they built the tomb, and it became the place of pilgrimage. Then Mutawakkil heard people are gathering for pilgrimages. He ordered to destroy the grave and put a guard around it so that no one visits it. After a while, the tomb was built in its original form, and more people came from all around!

Again, Mutawakkil ordered its destruction, and placed guards around, to prevent people from visiting the grave. After a while, people rebuilt the place splendidly.[280]

In Baghdad, there was a female singer who had maidservants, and Mutawakkil sometimes asked them to participate in drinking and singing parties from night to morning.

Mutawakkil sent an agent to ask the female singer to come to him. The agent returned and said that the woman had gone on a trip. It was the month of Sha'ban. After a while, when the woman returned with her maids, the agent said, "Mutawakkil has asked for a singer." The woman sent one of her vocalists to

Mutawakkil. Mutawakkil said, "Where have you been?" She said, "I had gone to Hajj!" "Wow," he said. "It is the month of Sha'bān; does anyone go on Hajj in the month of Sha'ban ?!" She replied, " We all went on a pilgrimage to Karbalā! "Karbalā of the oppressed Ḥusayn!" Mutawakkil said: Wow! Has Ḥusayn status reached a point where people go to visit his grave and consider it a Hajj?! He ordered to imprison that woman and confiscate all her property. Then he commissioned Dīzaj, to destroy the tomb of Sayyid al-Shuhadā. Dīzaj was certainly a Jew, who had apparently converted to Islam.

Dīzaj moved with a crowd to Karbalā and destroyed the tomb. He first ordered all the workers to destroy the grave, but no one dared! He himself went up and destroyed some of that grave, and then the workers came and destroyed everything. In some narrations, it is stated that he himself dug the grave and the body of Sayyid al-Shuhadā (peace be upon him) was found on a straw-mat brought by Banī Asad! He covered the grave and wrote to Mutawakkil: I dug the grave but found nothing in it! He leveled the grave with the ground and ordered that the area around the grave be plowed up to two hundred acres.

Mutawakkil filled the area with observers, and anyone who wanted to visit the grave of Sayyid al-Shuhadā (peace be upon him) was considered a criminal. He had ordered them to announce that the fate of anyone who visits the grave of Ḥusayn bin 'Alī is not the responsibility of the caliph![281]

The stories are so detailed in the chronicles that people went secretly to visit Sayyid al-Shuhadā (peace be upon him). Many people hid during the day and traveled at night to visit the grave of Sayyid al-Shuhadā. Some of them also placed traces around the grave so that they would not lose the grave. After killing Mutawakkil, Muntaṣir was the caliph, and he rebuilt the grave detailed.[282]

The description of the people who went on pilgrimage at that time is astonishing! For example, they took a lot of goods from people to allow pilgrimage, and people did not hesitate! When they saw that the people did not hesitate to give their goods, they started cutting off hands. People did not stop even when they killed one of the two people. This mainly existed during the time of Mutawakkil. [283]

Some chronicles verify that Mutawakkil destroyed the tomb of Sayyid al-Shuhadā thirteen times![284] These are written by Sunnis and Qaramānī writes in Akhbār al-duwal: Mutawakkil was a very violent man. He was very rough![285]He had appointed a person named 'Umar ibn Faraj Rakhkhajī as the agent and ruler of Medina to be hard on the Shiites, the Alawites and whoever is from the descendants of Abū Ṭālib! He went and stayed in Mecca for many years, forcing them to endure hardships. He did not give them any shares from the treasury and announced that anyone who helps the Alawites, does good, or serves one of the Alawites, will be severely punished, tortured, and persecuted. Many people were arrested and tortured, and people no longer approached the Alawites out of fear! The austerity against the Alawites and the descendants of 'Alī ibn Abī Ṭālib intensified and we have in the narrations: The Alawite women had to stay at home and did not even have a shirt to wear!

In each house, there were several Alawite women sitting behind spinning wheel to weave yarn. They only wore a shirt with which they prayed. Then they would take it off and go naked behind the spinning wheel and another would wear old clothes and pray with it, and then she would take it off and so on! This was the case until Mutawakkil was killed.[286]

Muntaṣir, who was the son of Mutawakkil, was completely different from his father. He loved the family of Abī Ṭālib very much and was truly kind to them. He returned the land of Fadak back to Banī Fāṭimah. In the first place, 'Umar ibn 'Abd al-'Azīz returned the Fadak to the descendants of Lady Fāṭimah but again was seized. For the second time, Ma'mūn returned it back. The Abbasids seized it again but was returned to Banī Fāṭimah by Muntaṣir.[287]

One day, Muntaṣir was studying with a teacher. He asked his teacher to interpret one of the verses of the Qur'an. The teacher told him, "This is about the family of Abī Ṭālib and ..." He said: Wow; so why do they revolt against the family of Abū Ṭālib, kill and imprison them like this?

Muntaṣir went to research and found out that the family of Abī Ṭālib are righteous. He realized that this system of caliphate is a system of oppression and aggression! One day, in the presence of all the people in the assembly, including his own

son, Mutawakkil slandered and cursed 'Alī ibn Abī Ṭālib. The color of Muntaṣir's face changed and he became angry and Mutawakkil started reciting a poem for him, the theme of which was why are you changing?! If you were your mother's child, your color would not change.

That night, Muntaṣir asked for Turkish slaves who were many in Mutawakkil's palace. He asked a few of those strong slaves to plan the assassination of his father. One of the trustworthy slaves was Bughār.

Bughār was skilled in warfare, and for many years was the head of the army of mutawakkil. He entered the room where mutawakkil was drinking with housemaids. Everyone left except Mutawakkil and his minister, Fatḥ bin Khāqān. Muntaṣir called for the slaves to enter and cut his father to pieces.

The slaves entered facing Mutawakkil. Fatḥ ibn Khāqān raised his hand and said: Do you want to kill the caliph? Do you want to kill Mutawakkil? They did not pay attention and went to Mutawakkil, raising and lowering their swords.

Fatḥ ibn Khāqān tried to protect mutawakkil but was struck by a sword. The slaves completely dismembered their bodies!

قُل لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ.

> Say to those who disbelieve, "You will be overcome and gathered together to Hell, and wretched is the resting place."[288]

The slaves returned to Muntaṣir and greeted him to the Caliphate: Peace be upon you; congratulations to the Caliphate![289& 290]After this event, Muntaṣir served the Alawites a great deal. He was kind and generous and returned all their rights, including Fadak.[291]

In the time of Mutawakkil, everything was unbearable, especially for Imām Alī an-Naqī (peace be upon him) who was contemporary with Mutawakkil. Mutawakkil called the Imam from Medina to Samarra and imprisoned him. Except for a few, people did not dare to meet him, and everyone was subjected to scrutiny and suspicion. Imam Hādī (peace be upon him) was

prisoned at home and did not leave the place at all. Some Shiites who wanted to meet Imam Hādī saw him on the way to Friday prayers. When Mutawakki went hunting, he forced Imam Hādī to go with him, and at that time people could meet him..[292]

Ibn Shahr Āshūb quotes in Manāqib Āl Abī Ṭālib from the book Al-Mu'tamid fī Al-Uṣūl which Alī b. Mahziyār al-Ahwāzī said: I went to Samarra and after Imam Jawād (peace be upon him), I doubted the Imāmate. I was not sure that the Imāmate was with Imām Hādī. I waited there until the matter was proven to me. Several days passed until one day the caliph left for hunting. All the elders, nobles and ministers were ready to hunt, and the weather was warm, and everyone was dressed in summer clothes. Then I saw a man dressed in winter clothes, and the saddle of his horse was made of felt, and the tail of this horse was tied, and people were saying: Why is he wearing woolen clothes and covering his horse with a thick robe? I saw the Imām in that condition and said: This cannot be the Imām because he in the summer will not do this! Certainly, such a person does not think right.

Everyone left for hunting. Incidentally, an hour passed, and a thick cloud covered the sky, and a rain started pouring and everyone became wet except Ḥaḍrat Hādī, because he had been prepared.

I saw Ḥaḍrat Hādī returning, and I said to myself: This is one of the signs of Imāmate! I will ask him a question and if he answers me, I will understand that he is the Imām and if he does not answer me, I must find another reason. I thought to myself that if he removes the veil from his face, I will ask a question. While taking off his veil, he came to me and said: The answer to your question is this: It is not possible to pray with a garment that has been soiled during janabah[293] or ḥarām (unlawful) sex, and if it is done in a ḥalāl way, there is no problem. He said this and left.

That was my intended question which he answered. I wanted to ask that Ḥaḍrat if a person is *junub* and spilled sweat on his body or clothes, can he pray with those clothes or not? The Ḥaḍrat said: There are two issues here: one can pray if *janabah* is through *Ḥalāl* means, but if that garment is contaminated with sweat of *ḥarām*, it is not permissible to pray.[294]

Mutawakkil was ill and some painful skin-abscesses in his body were inflamed and swollen. Fatḥ ibn Khāqān said, " The Imām may have medicine that can cure you." Mutawaakil's mother also vowed to send a nadhr[295] to Imām if her child recovered. Mutawakkil said: Send someone to Ḥaḍrat to say that Mutawakkil has such a disease, and do you have any remedy? The Imām said: Mix sheep manure with rose water and put it on the wound and wrap it.

Some wanted to make fun of the Imām's statement, and Fatḥ ibn Khāqān said, "It is an experience and there is no harm in doing so!" The remedy was put on the wound, and after a while the pus came out and the skin was healed.

Mutawakkil's mother sealed a bag of gold containing ten thousand dinars with the signet ring of mutawakkil and sent it to the Imām. This bag of gold was in the house of the Imām for a long time.[296]

At the time, some individuals constantly slandered the Imāms and spoke ill of Imām Ja'far Ṣādiq, Imam Mūsā ibn Ja'far, Imam Jawād and Imām 'Alī al-Hādī. The caliphs were told that the people were bringing Imām and his companions financial aid and weapons, and that they intend to revolt against the government. Therefore, the Imāms were constantly imprisoned, then released. This was always the case during the caliphate of Banī 'Abbās!

It was the same in the time of Imām Hādī (peace be upon him). They went to Mutawakkil and lied about the Imam that he has weapons from Qom and wants to attack you. After mentioning the spiteful talks of some people about the Ahl al-Bayt (a), Mutawakkil said in the middle of the night to one of his slaves whom he trusted, named Sa'īd to inspect the house of the Imām for money and weapons.

Sa'īd put a ladder and went to the roof of the house of Imām. The Imām shouted: "Wait! wait! Let me bring you a light or a candle! "What do you want?" He said: I must inspect your house. The Imām said: Go and inspect.

He inspected all the rooms and Imām said: I have nothing other than those two! And My sword is here too! Sa'īd took the bags to Mutawakkil. Mutawakkil's mother's name and seal were on the bags. Mutawakkil summoned his mother and

asked about it, and his mother replied that: You were sick, and I vowed that if you were healed, I would send these two bags to the Imām. So, it turned out that the Ḥaḍrat had not touched those bags at all. Mutawakkil added another bag and said to Sa'īd, "Take these with that sword to the Imām and apologize!"

Sa'īd went to the house of Ḥaḍrat and said: O son of the Messenger of Allah! We apologize to you. We entered your house without your permission! The Imām said:

وَسَيَعلَمُ الَّذِينَ ظَلَمُوا أيَّ مُنقلبٍ يَنقلِبُون.

> And those who did wrong will soon know to what retribution and the abode of vengeance they shall return.[297]

The agents of Mutawakkil again reported that there were weapons and letters from the Shi'a in the house of the Imām and that he wants to make secret plans jointly to commit harmful act. He sent several Turkish slaves to quickly rush to the house of Ibn al-Riḍā. Upon entering the Imām's residence, they found him in a room, sitting on the floor which was covered by sand. In woolen clothes, the Imām was reciting Qur'an. They said: Let us take you to the caliph! The Imām said: Let me get dressed! They said: We must take you in any state we find you! They took the Imām to the caliph and said, "we searched the whole house, and there were no guns, no money and no papers." He said: What was Ibn al-Riḍā doing when you entered? They said, " Sitting on the floor in a room, he was reciting the Qur'an." Mutawakkil, who was drinking wine, paused for a moment, and then said: Come and sit down with me! He also humbled himself for that Imām and said: Well, you should taste some of our wines. Imām said, "God bears witness that not a drop of wine has entered my flesh and skin all my life!" Well, sing a poem for us," he said. I forgave you for not drinking wine but sing a poem for us! Sing those poems so that I can enjoy the wine! The Imām said, "I do not know poetry. I am not a man of this profession." Mutawakkil insisted and Ḥaḍrat recited a poem of Amīr Al-Mu'minīn (peace be upon him) about the state of influential people who had been taken from their palaces to graves:

باتوا علىٰ قُلل الأجبال تَحرُسُهُم   غُلبُ الرّجال وَ لم تَنفعهُم القُللُ
واستُنزِلوا بَعدَ عِزّ من معاقِلِهِم   واُسكِنوا حُفرًا يا بِئسَ ما نَزَلوا
ناداهُم صارخٌ من بَعدِ دَفنِهِم   أينَ الأساوِرُ و التيجانُ و الحُلَلُ؟!
أينَ الوُجوهُ التي كانَت مُنَعَّمَة   من دونِها تضرَبُ الأستارُ وَ الكِلَل]؟!

These rulers, sultans, caliphs, and pharaohs on earth in different eras, although they maintained their mansions and palaces, went, and lived on the mountains to be protected from the scourge of time and the ravages of era; They spent the night on the tops of the mountains until morning.[298]

The spent the night on the mountains.
they had strong guards around them
those mountains did not benefit them
They came down from those strongholds to underground.
They slept under the holes and ceilings

When they went to sleep in their graves, a caller shouted after the first night of the burial: Where are those golden bracelets?! Where are those crowns?! Where are those ornaments, decorations, and golden clothes? Where are those cute faces that were blessed with all kinds of blessings in the world, for which mosquitoes were kept away at night by a net so that not even a single mosquito would sit on it?

فافصَحَ القبرُ عَنهُم حينَ سائلهُم   هَذا الوُجوهُ عَليها الدّودُ تَنتَقِلُ
فطالما شَرِبوا دَهرًا وَ ما أكَلوا   فاصبَحوا اليَومَ أكلا بَعدَ ما أكَلوا

They themselves, who could not answer, thus the grave answered the caller. The grave unveiled, clarified the matter, and gave the answer to the questioner! Do you want to know where are those delicate faces that slept in mosquito nets—those who adorned themselves with all kinds of ornaments?!

Watch the worms that go through the holes of their bodies. The worms go from one side and come out from the other side. Their

> skulls, bellies, nostrils, and ears are the place of the worms! Many of them were constantly eating and drinking and now they themselves are the prey of worms!

According to the narration, Mutawakkil cried so much and knocked the glass of wine to the ground. while drunk, he said: O son of the Messenger of Allah! I apologize! They speak ill of you, but I do not have a negative opinion! Do you need anything now? The Imām said, "No, I have no need!" Do you owe anything or not?" The Imām said: I owe four thousand dinars. They brought a bag of four thousand dinars for Ḥaḍrat. Mutawakkil said, "Please pay your debt!" But Imām refused to accept.[299]

Mutawakkil rode a horse with Fatḥ ibn Khāqān and ordered the elders to go with him on foot, especially Imām 'Alī al-Hādī. He wanted to show the people that his minister was so important. His goal was to show all the people that 'Alī ibn Muḥammad has no credibility in his rule and that he is one of the people on foot with him. Ḥaḍrat also walked until he got tired and sweated.[300]

One of Mutawakkil's trusted people was Zarrāfah. Zarrāfah said: I saw the Ḥaḍrat moving and sweating and he was tired. I said: O son of the Messenger of Allah! What is this calamity that befalls you?! The Imām said:

وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا أَيَّ مُنقَلَبٍ يَنقَلِبُونَ.

> And those who did wrong will soon know to what retribution and the abode of vengeance they shall return.[301]

They want to present us "weak" among the people, but they do not know that the sovereignty, greatness and mastery we have, is not ours; God has given it to us, and they cannot take it from us!" Then, I said: O son of the Messenger of Allah! After all, don't you want to ask God to punish them? The Imām said: We are not

less than the Nāqah of Ṣāliḥ (She-Camel of prophet Ṣāliḥ) before God!

Zarrāfah went home and told his children's teacher what had happened. He explained about the words of the Imām who had said "We are no less than Nāqah of Ṣāliḥ " and the teacher said, will you swear by God that the Imām said such a thing? Zarrāfah said: Yes! The teacher said: It is better to pack your things and leave, because the danger is near and mutawakkil will die within three days. I said how can you be sure he will die? He said: From the verse of the Qur'an:

فعقرُوها فقالَ تمتّعوا في دارِكُمْ ثلثة أيّام.

But they hamstrung her, so he said, "Enjoy yourselves in your homes for three days.[302]

After they killed Nāqah of Ṣāliḥ, the punishment of God incurred, and God said: You will die in three days, and the torment will take you all! It is the Imām who is saying, "We are no less than Nāqah of Ṣāliḥ! Mutawakkil will not be alive for another three days!" He says: We were counting the hours and minutes, and at the same time expected, Muntaṣir sent Turkish slaves and they killed Fatḥ Ibn Khāqān and Mutawakkil.[303]

الإيمان ما وقّرته القلوبُ و صدّقته الأعمال.

Faith is what strengthens the hearts and sustains the deeds.

Faith in the heart is always useful. The heart of man should take and accept faith and be truly a believer in that certainty, and the deeds that man does should not contradict that faith.

one should not say that I have put faith in my heart, while the hands, feet, eyes and the ears tell a different story. In the verse of the Qur'an, we have: Those whose face turn white on the Day of Resurrection, have faith and righteous deeds with their faith. That righteous deed affirms their faith.

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ .

> On the Day [some] faces will turn white and [some] faces will turn black. As for those whose faces turn black, [to them it will be said], "Did you disbelieve after your belief? Then taste the punishment for what you used to reject.[304]

All the people in time of mutawakkil, including elders, chiefs, ministers, and opponents, were Muslims. With this sentence, Imām wants to make it clear to Abū Du'āmah that: This Islam is useless!

وَ الإسلامُ ما جَرى بِهِ اللِسانُ و حَلَّت بِهِ المُناكَحَةُ.

They convert to Islam for the sake of appearances and the rules of Islam. What benefits man is the Islam that lies in the heart. This ḥadīth has reached us with a series of documents from the noble fathers of that Imām—from the Holy Prophet himself.

Imām 'Alī al-Hādī was contemporary with Mutawakkil. The time of ruling of Muntaṣir was also short and he was the caliph for not more than six months. Then Mu'tazz ruled and Ḥaḍrat was martyred.

According to Shia sources, Imām Hādī was poisoned by Mu'tazz, who was the Abbasid leader of the time. In fact, it can be said that the day of martyrdom was the day of comfort of that Imām.

The city of Sāmarrā was the seat of the caliphate and the capital and was called 'Askar because all the soldiers were there! About three miles around Samarra, many basements, hovels and hallow chambers have been discovered.[305] In the history of Banī 'Abbās, strange things have been written about Samarra that one cannot really believe. Banī 'Abbās built extensive palace complexes surrounded by garrison settlements for the guards. Mutawakkil built lavish palace complexes in Sāmarrā, and each had a name. Qubah Al-Bayḍā' was a white palace and Qaṣr Al-Akhḍar was a green palace. He built a palace for each of his wives and maids.[306]

One day Mutawakkil went to a black tent in the vicinity of Madinah where a beautiful girl was living. She was one of those girls who always lived in a tent with cows. He took the girl to Samarra and settled in one of his red palaces. The girl with torn wool, from the heat of the sun, milking cows and collecting waste, went to the palace and put on a silk dress and jewels and gold.

The girl was looking at the camels through the outside window and was always crying. Mutawakkil used to say: "Why are you crying ?!" "I want to go where I was," she said. He said: Are you crazy? From this palace, you want to go to the tent. She cried so much that Mutawakkil said, "Go so that I do not see you at all!"

At the same time, Imām Hādī was imprisoned in his house, and no one could visit him, because his house was under surveillance and the people who visited that house were controlled by the government. The meetings were truly short and the Imām often said:

إنّی أخافُ علی نفسِک.

I fear for yourself; do not stay here too long![307]

Imām Ḥasan ibn 'Alī al-'Askarī, the 11th Imām, after his father, Imām Hadi, was more under surveillance and less likely would go out of the house, except for *'Īd* prayers, Friday prayers or the like. It is said that God's will was that as the great occultation approached, people would gradually become acquainted with the veiling of their Imāms, and that occultation would not be too strange for them.[308]

The words of Imām Hādī, peace be upon him, are in the books and narrations, and the jurists use them, nevertheless the words of that Imām are very few, in moral issues, or in interpretation, or in the stages of jurisprudential ḥadīth.

The reason for the lack of ḥadīths and sayings, however, is that few people saw him, and the government was strict. If a person were briefly accused of commuting, his house, property, and children would be severely persecuted.

No one could attribute the narrations of Mūsā ibn Ja'far to him because no one dared to mention his name, but people

said that we heard such and such from the righteous servant of God (‘Abd al-Ṣāliḥ).

Imām Alī ibn Muḥammad was poisoned and martyred and they (i.e., Banī 'Abbās) themselves came to pray at the funeral! They bathed and shrouded the Imām and buried him in his house. After burial, they built a jālī,[309] and Shiites came from far away for pilgrimage. They acted just like Ma'mūn who poisoned Imām 'Alī ibn Mūsā al-Riḍā, then he walked barefoot after the body of Imām and said:

> Woe is me. My crown prince is gone!
> The son of 'Alī ibn Abī Ṭālib and the Prophet, has passed away and our kingdom has been ruined!

This is not strange because they treated his father (Sayyid al-Shuhadā) the same way. When Mutawakkil ordered the tomb of Sayyid al-Shuhadā to be destroyed, plowed, and watered, and pilgrims barred from visiting the tomb, the people of Baghdad wrote insults against Mutawakkil and mocked him. One of the poets recited two verses of meaningful poetry, the theme of which is:

> Do not be surprised by the Umayyads who killed the son of the Messenger of God, even though the son of the Messenger of God was their cousin. Do not be surprised; let's watch these (i.e., Banī 'Abbās) who kill their father's son (i.e., the Alawites)!
>
> Banī 'Abbās failed to kill Sayyid al-Shuhadā, their father's son, now they are destroying his grave! They regret why they were not in Karbala to kill Sayyid al-Shuhadā. Their jealousy is mingled with the destruction of the grave and playing with the bones![310]

The Infallibles (peace be upon them) and Sayyid al-Shuhadā preserved the religion of Islam under such conditions! The swords tore that Imām to pieces, and in fact, if historians and narrators, from Shiites and Sunnis, had not written the details of

Karbala for us, we would not have believed at all! For what crime and for what sin?! None! One cannot believe it at all! One of the elites says in his poem that:

من از تحریر این غم ناتوانم
که تصویرش زده آتش به جانم
تو را طاقت نباشد از شنیدن
شنیدن کی بود مانند دیدن

I cannot write about this sorrow
The thought of it, burns my soul
You cannot bear to hear
Hearing is never like seeing.[311]

Ruwḍah (lament recitation) of Ahl Al-Bayt, peace be upon them

In the narrations, we have: "اِقتطعوهُ بسُيوفِهم إربًا إربًا" "They tore his body to pieces with their swords."[312]

When the arrow hit the head of Ḥaḍrat 'Alī Akbar, he fell towards the saddle and neck of the horse. The horse moved him in the middle of the army, where his body was cut to pieces! □□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□ □□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□

وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا۟ أَيَّ مُنقَلَبٍ يَنقَلِبُونَ.

And those who did wrong will soon know to what retribution and the abode of vengeance they shall return.313

إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ.

Verily we belong to Allah and verily to Him we return.[314]

نسئلک اللهمّ و ندعوک و نُقسِم علیک بمُحمّدٍ و علیّ و فاطمة و الحَسَن
و □الحسین و التِّسعةِ الطّیّبةِ الطّاهرةِ من ذرّیّةِ الحسین و باسمِک العَظیمِ الأعظم
الأعزّ الأجلّ الأکرم یا الله□!

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We ask you, God, and we call upon You, and we ask You in the name of Muḥammad, Alī, Fāṭimah, al-Ḥasan, al-Ḥusayn, and the nine pure offspring of the al-Ḥusayn, the Greatest, the Mighty, the Most Merciful... to bless us and Forgive all our sins! Strengthen our certainty day by day and make our hearts the center of your manifestations! Give us some of the best gifts of your generous treasury in these few days of life and lift all the stages of our talents and abilities to the stage of actuality! Make our hearts happy with Islam and in every good that you have introduced Muḥammad and the family of Muḥammad, include us! Protect us from every evil that you have protected them. Meet our religious needs! In these hardships and seditions of the End Time, do not leave us to ourselves! Increase our intellects and insights day by day! Do not place us among sad people but place us among those who are at your mercy. Do not cut the connection of our wilāyah with Ahl al-Bayt and make the Qur'an and the Ahl al-Bayt, our two practical plans! Make our reliance on Imām of time sturdier day by day and enlighten our eyes with his Glory!

اللهمّ صلّ علىٰ محمّد و آل
محمّد.□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□
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O God, send blessings upon Muḥammad
and the Progeny of Muḥammad.

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Arba'īn Dar Farhang Shia (the forty days after the Day of 'Ashūrā in Shī'ah culture)

Asrār Malakūt (The mysteries of Malakut): The explanation of the ḥadīth of 'Unwān al-Baṣrī from Imām Ṣādiq (peace be upon him).

Ḥarīm Quds (Sacred Boundary): An article on spiritual journey to Allah.

Ijmā' az manẓar naqd wa naẓar (the consensus or agreement of the Muslim scholars basically on religious issues): The fundamental treatise on lack of absoluteness of ḥujjīyyat (authority, true adoption of the opinion) of Ijmā'.

Marginal notes on "Risālah fi wūjūb Ṣalāt al- Jum'ah taīyyunan" authored by 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his spirit).

Introduction and interpretation of "Anwār Malakūt": The angelic light of fasting, prayer, mosque, Quran, and 'Ad'iyah (invocations) from 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his spirit).

'Ufuq Waḥy (The Horizon of Revelation): Criticizing the opinion of Dr. Abdulkarīm Soroush about revelation.

Introduction and Marginal notes on "Maṭla' al-Anwār" (the emergence of lights), authored by 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his spirit).

Introduction and revision of "Tafsīr 'Ayah Nūr" (interpretation of the verse "Nūr"), authored by 'Allāmah Āyatullāh Sayyid

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Ḥayāt Jāwīd (Eternal Life): A summary account of the will of Amīr al-Mu'minīn 'Ali, to Imām Ḥasan (peace be upon them) in Ḥāḍirayn.

Gulshan Asrār (The garden of mysteries): A commentary on Al-Ḥikmat al-muta'āliyah fī l-Asfār al-'aqlīyyat al-arba'a (the Transcendent Theosophy in the Four Journeys of the Intellect).

Mihr Furūzān (shinning Sun): A brief bibliography of the scientific and moral characteristics of 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his pure spirit).

Introduction and annotation on "sirr al-Futūḥ nāẓir bar Parwāz rūḥ", authored by 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his pure spirit).

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Nūrūz dar jāhilīyah wa Islam: (The Iranian new year in pre-Islamic era and in Islam): A research on Nūrūz and its ethics before and after Islam.

Sālik 'Agāh: This book provides the speeches of 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his pure spirit) on various occasions about Science and "Ulamā (the Islamic scholars). The introduction and revision of the book was implemented by Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī.

Simāy 'Ashūrā: The event of Āshūrā' with all the intricacies and delicacies hidden in it, has caused the emergence of different views on its nature and content. This paper elucidates the opinion of mystics and 'Awliyā'Allāh (those vested with the

authority of Allah) about the epic of 'Ashūrā. It clarifies the goals, objectives, and uniqueness of the event of 'Āshūrā' to seekers of the school of Ḥusayn (peace be upon him).

TAFSĪR (EXEGESIS): QURAN AND ḤADĪṮ (VARIOUS REPORTS DESCRIBING THE WORDS, ACTIONS, OR HABITS OF THE ISLAMIC PROPHET, MUḤAMMAD AND INFALLIBLE IMĀMS, PEACE BE UPON THEM)

Anwār Malakūt (The lights of the angelic world): The handwriting of 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his spirit) lectures during the holy month of Ramaḍān, 1390 AH in Qā'im Mosque in Tehran, in 2 volumes.

Tafsīr 'Ayah Nūr (interpretation of the verse "Nūr"), recorded voice of 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his spirit), which after revision and rectification by Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī (the son of 'Allāmah Ṭihrānī) has been published.

Ḥayāt Jāwīd (Eternal Life): The current book.

'Unwān al-Baṣrī: The series of speeches of Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī about the noble ḥadīṯ of 'Unwān al-Baṣrī — during many years for friends, and wayfarers of the school of mysticism and tawḥīd (Oneness of Allah) of the late 'Allāmah Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his spirit) — a detailed and extensive explanation of which under Asrār Malakūt (The mysteries of Malakut) has been organized and written by the pen of Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī .

'AD'IYAH (INVOCATIONS) AND ETHICS

Āyyīn Rastigārī (The Methods of Salvation): This book is the product of speeches of 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his spirit), about

the rituals and the pillars of the spiritual journey to Allah—to one of his spiritual friend— introduction and revision of the book was implemented by Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī, son of ʿAllāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī.

KALĀM (ISLAMIC SCHOLASTIC THEOLOGY), MYSTICISM AND PHILOSOPHY

Asrār Malakūt (The mysteries of Malakut) (3 vols): the explanation of the ḥadīṯ of 'Unwān al-Baṣrī from Imām Ṣādiq (peace be upon him). This Ḥadīṯ was recommended by the Great Ayatollah ʿAllāmah Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his pure spirit), and by other scholars of mysticism and ethics to be read and contemplated on its contents. Imām Ṣādiq has told the whole truth of Siyr and Sulūk [meaning travelling along a path toward God and watching the stages].

Ḥarīm Quds (Sacred Boundary): An article on spiritual journey to Allah —as an introduction to the French translation of the noble and valuable treatise" Risālah Lubb al-Lubāb" (kernel of the kernels).

Sir al-Futūḥ nāẓir bar Parwāz rūḥ: This book explains the sublime ideas of 'Irfān (gnosis or Islamic mysticism) and Tawḥīd (monotheism, oneness of Allah) in mankind's Takāmul (growth and reaching perfection). It was not published until the death of the late ʿAllāmah Ṭihrānī (May Allah sanctify his pure spirit) when his son, Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī added the introduction and marginal notes to it.

Gulshan Asrār (The garden of mysteries): A commentary on Al-Ḥikmat al-muta'āliyah fī l-Asfār al-ʿaqlīyyat al-arbaʿa (the Transcendent Theosophy in the Four Journeys of the Intellect) taught in Dars al-Khārij (the highest level of study in the Shi'ite seminary system) by the author of the book: Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī.

'Ufuq Waḥy (The Horizon of Revelation): Criticizing the opinion and doubts of Dr. 'Abdulkarīm Surūsh about Revelation and

Risālat (prophecy). This book consists of an introduction, four chapters and an epilogue respond to incentives and theoretical criticism and doubts about the revelation; and since the response of some great scholars to this issue has been outside the discussion and bares some doubtful points, much more clarification has been desired by the author, by Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī.

FIQH WA UṢŪL (ISLAMIC JURISPRUDENCE AND ITS PRINCIPLES)

Risālah Ṭahārat Insān: Treatise of technical and jurisprudential review of the "Human's absolute innate purity". The author has debated this treatise in Dars al-Kharij (the highest level of study in the Shi'ite seminary system).

Ijmā' az manẓar naqd wa naẓar (the consensus or agreement of the Muslim scholars basically on religious issues): The fundamental treatise on lack of absoluteness of ḥujjīyyat (true adoption of the opinion) of Ijmā'.

Ṣalāt al- Jum'ah: This jurisprudential treatise is written in Arabic from the speeches of the Great Āyatullāh Al-Ḥujjah Sayyid Maḥmūd Shāhrūdī's during his Dars al-Khārij lectures and is been written by 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his spirit) — marginal notes by Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī: The author of the book.

Ijtihād wa Taqlīd: This book provides the debates and lectures of the late Great Āyatullāh Sayyid Muḥammad Ḥusayn al-Ḥillī in the Najaf seminary system. It is authored by 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his spirit). This book has been translated into Arabic under the title: Al-Durr al-Naḍīd fī al- Ijtihād wa al- Taqlīd. Ijtihad (Arabic: اجتهاد *ijtihād*, "diligence") is an Islamic legal term that means "independent reasoning" or "the utmost effort an individual can put forth in an activity." It is recognized as the decision-making process in Islamic law (sharia) through personal effort (jihad) which is completely independent of any school of

jurisprudence. As opposed to Taqlīd, it requires a "thorough knowledge of theology, revealed texts and legal theory (*uṣūl al-fiqh*); an exceptional capacity for legal reasoning; thorough knowledge of Arabic." By using both the Qur'an and Ḥadīṯ as resources, the scholar is required to carefully rely on analogical reasoning to find a solution to a legal problem, which is considered a religious duty for those qualified to conduct it. Thus, a mujtahid is recognized as an Islamic scholar who is competent in interpreting sharia by Ijtihād.

Nūrūz dar jāhilīyah wa Islam: (The Iranian new year in pre-Islamic era and in Islam): A research on Nūrūz and its ethics before and after Islam.

SOCIAL AND HISTORICAL

Arba'īn Dar Farhang Shia: The forty days after the Day of 'Āshūrā' in Shia culture.

Simāy 'Ashūrā: The event of 'Āshūrā' with all the intricacies and delicacies hidden in it, has caused the emergence of different views on its nature and content. This paper elucidates the opinion of mystics and 'Awliyā'Allāh (those vested with the authority of Allah) about the epic of 'Ashūrā. It clarifies the goals, objectives, and uniqueness of the event of 'Āshūrā' to seekers of the school of Ḥusayn (peace be upon him).

BIOGRAPHY AND ADMONITION OF GREAT MEN

Mihr Furūzān (Shining Sun) : A brief bibliography of the scientific and moral characteristics of the perfect mystic, the one who reached Allah and had union with Him, the exact and the eye of man, knower of Allah and His Commands, the master of Godly Islamic jurists and the evidence of devoted friends of Allah, our master and our spiritual guide, the Great Ayatollah 'Allāmah Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his pure spirit), which also has been translated to Arabic under the title of "Al-Shams al-Munīrah".

Mihr Tābnāk(Luminous Sun): The late 'Allāmah Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his spirit) and his son, Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī, in different occasions have explained the status of the late complete mystic, the Grand Āyatullāh, ḥujjat al-Akbar (the major authoritative scholar) and arrived[at unity] wayfarer, the most learned Divine Scholar and the most expert in Islamic jurisprudence (Faqīh of Fuqahā'), Sayyid 'Ali Qāḍī (May Allah be pleased with him), who must be counted as the clear, perfect and luminous example of the holy words of Amīr al-Mu'minīn (peace be upon him) in describing Awliyā' Allāh (those vested with the authority of Allāh).

Nafaḥāt 'Uns (The Breezes of Friendliness): The speeches of Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī about the perfect mystic " Sayyid Hāshim Ḥaddād".

THE SERIES OF RESEARCH AND COURTEOUS HAND WRITINGS, CORRESPONDENCES AND SERMONS

Maṭla' al-Anwār (the emergence of lights): The Encyclopedia of valuable years of hard work and "the fruit of the life" of 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his pure spirit) collected under the title; the series of researches and courteous hand writings, correspondences and sermons — the introduction, marginal notes, refinement and publication of its 14 volumes was completed by Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī.

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12th and13th volumes: Advice of the author during the holy month of Ramaḍān, 1369&1370 SH.

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SOFTWARE

'Awāy malakut (the sound of the Angelic World) (4 DVDs): The speeches of 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his pure spirit) and Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī.

Kīmī'āy Sa'ādat (the Alchemy of Salvation): This collection includes the scientific and mystic works of 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his pure spirit) and most his wayfaring master's writings, 'Allāmah Sayyid Muḥammad Ḥusayn Ṭabāṭabā'ī, and the collections of writings and speeches of Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī in regard to ḥadīṯ of 'Unwān al-Baṣrī , Abī Ḥamzah al-Thumālī supplication and other Islamic mysticism.

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Endnote

[1] Hadrat is a title used to honor a person.

[2] Qur'an, 29:5.

[3] Qur'an, 1:6.

[4] Qur'an, 11:118:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ.

And if your Lord had willed, He could have made mankind one community; but they will not cease to differ.

[5] Rawḍat al-Shuhadā, p. 239.

[6] Al-Bidāyah wa al-Nihāyah, vol. 10, p. 220:

و ذكرَ ابنُجَرير و غيرُه: " أنه كان فى دار الرّشيد من الجَوارى و الحَظايا و خَدَمِهِنّ و خَدَم زوجته و أخواته أربعةُ آلافِ جارية، و أنهُنّ حَضَرن يومًا بين يدَيه فغنّتهُ المُطرباتُ منهن، فطرِبَ جدًا؛ و أمَرَ بمالٍ فنثرَ عليهِنّ. و كان مبلغُ ما حصل لكلّ واحدةٍ منهنّ ثلاثةُ آلافِ درهم فى ذلك اليوم."رواه ابن عساكر أيضا.

Translation: Ibn Jarīr (Ṭabarī) and others have mentioned that: In the palace of Hārūn, there were four thousand maids for Hārūn, his wife and sisters. One day all of them appeared before Hārūn and their singers sang and Hārūn was happy. He donated a lot of goods to them, so that each of them received three thousand dirhams! Ibn 'Asākir has also quoted this matter.

[7] Tafsīr al-Ṣāfī, vol. 1, p. 85.

[8] Imām Shināsī, vol. 1, p. 90, quoting Al-Ghadīr, vol. 2, p. 287.

[9] Tārīkh al-Ṭabarī, vol. 2, p. 57, narrates from Salmah, from Ibn Isḥāq:

قال: "كانَ أولُ ذكرٍ آمنَ برسول الله صلى الله عليه و آله و صلىٰ معَه، و صدّقه بما جاءَه من عند الله علىُّ بنُ أبىطالب ـ و هوَ يومئذٍ ابنُعَشر سنين ـ و كان ممّا أنعم اللهُ به علىٰ علىّ بن أبىطالب انه كان فى حِجر رَسول اللهِ صلى الله عليه [و آله] و سلم قبلَ الإسلام."

[10] Manāqib *Āl Abī* Ṭālib, peace be upon them, vol. 1, p. 56.

[11] Ma'ād Shināsī, vol. 1, p. 120, quoted from Miṣbāḥ al-Falāḥ, p. 30.

[12] Tuḥaf al-'Uqūl, p. 390; Nahj al-Balāghah (Ṣubḥī Ṣāliḥ), p. 417.

[13] Ma'ād Shināsī, vol. 8, p. 111: The late Muḥaddaṯ Qumī asserted that: They have collected all the syllables from the beginning of the surah's of the Qur'an and removed the repetitions from it, and combined the rest as follows:

علىّ، صراط حقّ نمسكه

'Alī is the path of truth that we adopt and take. *

Or it has been written as follows: "صراط علىّ حقّ نمسكه"; The path of 'Alī is the truth that we take and adopt!

* Mustadrak Safīnah Al-Biḥār, vol. 6, p. 267.

[14] History of Baghdad, vol. 14, p. 322; History of the City of Damascus, vol. 1, p. 1; al-Imāmah wa al- Sīāsah, vol. 42, p. 449; Imām Shināsī, vol. 1, p. 222.

Al-Sayyid Hāshim al-Baḥrānī* narrates fifteen narrations through Sunnis and eleven narrations through Shi'a, stating that: 'Alī is with the truth, and the truth is with 'Alī! And on the fact that Ḥaḍrat said: God, place the truth with 'Alī wherever 'Alī is and the necessity of following through that Imām.
*Ghāyat al-Marām, p. 539.

[15] Al-Mustadrak, vol. 3, p. 124; Al-jam' Al-Saghīr, Al-Suyuṭī, vol. 2, p. 177; Al-Manāqib, Khwārizmī, p. 177, and many other sources.

[16] Al-'Amālī, Shaykh Ṭūsī, p. 460; kanz al-'ummāl, vol. 11, p. 604; Al-Mustadrak, vol. 3, p. 124, Al-jam' Al-Saghīr, Al-Suyuṭī, vol. 2, p. 177; and many other sources with some differences.

[17] Ibn Shādhān Qumī, Abū Muḥammad al-Faḍl, al-Rawḍat fī Faḍā'il Amīr al-Mu'minīn, p. 41:

كان مولانا أميرُالمؤمنينَ عليُّ بنُ أبىطالبٍ عليه السّلام يَخرُج منَ الجامِع بالكوفةِ، فيَجلسُ عندَ ميثم التّمّار - رَحِمَهُ اللهُ - فيُحادِثُه.

When Amīr al-Mu'minīn (peace be upon him) returned from the mosque of Kūfah, he would sit next to Maytham and talk to him.

Manāqib *Āl Abī* Ṭālib, peace be upon them, vol. 2, p. 329:

و أنفذَ اميرُالمؤمنينَ عليه السّلام ميثمَ التّمّارَ فِى أمرٍ فوَقفَ علىٰ بابِ دُكانِهِ، فأتىٰ رَجُلٌ يشترى التّمرَ فأمَرَهُ بوَضعِ الدّرهم و رَفعِ التّمرِ. فلمّا انصرَفَ ميثمٌ وَجَدَ الدّرهمَ بَهرَجًا، فقالَ فى ذلك؛ فقال عليه السّلام: "فإذا يَكونُ التّمرُ مُرًّا." فإذا هُوَ بالمُشترى رَجَعَ و قالَ: "هذا التّمرُ مُرّ!

Amīr al-Mu'minīn (peace be upon him) sent Maytham to look after something and started selling dates in Maytham's shop. A man came to buy dates, the Imām said: "Leave the dirhams and take the dates!" When Maytham returned, he saw that the dirhams were defective and asked the reason; The Imām said: "Now that he has done so, then surely his dates are also bitter." Meanwhile, the man turned and said: The dates are bitter!

[18] Waṣī; the executor, successor, or spiritual heir.

[19] Al-Kāfī, vol. 5, p. 12; Explanation of Nahj al-Balāghah, Ibn Abī al-Ḥadīd, vol. 3, p. 207, with some differences.

[20] Explanation of Nahj al-Balāghah, Ibn Abī al-Ḥadīd, vol. 3, p. 207.

[21] *Fitnah* ("temptation, trial; sedition, civil strife") is an Arabic word

with extensive connotations of trial, affliction, or distress.

[22] The Shahādah is an Islamic oath, one of the Five Pillars of Islam and part of the Adhān.

اَشْهَدُ اَنْ لا اِلٰهَ اِلاّ اَللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَسُولُ اَللّٰهِ.

I bear witness that none deserves worship except God, and I bear witness that Muḥammad is the messenger of God.

[23] To solve the problem of water in Medina, which was cold in nature and not compatible with the temperament of the emigrants, the Prophet (peace and blessings be upon him) ordered that a small number of dates be poured into water containers so that the color and taste of the water would not change; some people named this water *Nabīdh*. Gradually, the hypocrites misused it and poured more dates into water bottles, which over time turned the water into a mildly intoxicating wine, and thus they drank in the name of " Nabīdh".

[24] Fighting the infidels is killing them, capturing them, and looting their property, on the other hand, in war with Muslims, they cannot be taken as captive, and their property cannot be taken away. in the Battle of Jamal, Amīr al-Mu'minīn did not order his army to capture them or plunder their property.

[25] Explanation of Nahj al-Balāghah, Ibn Abī al-Ḥadīd, vol. 9, p. 206.

[26] Qur'an, 23:74.

[27] Biḥār al-Anwār, vol. 42, p. 292.

[28] Al-Mustadrak, Ḥākim, vol. 3, pp. 113 and 144; History of Damascus, vol. 42, p. 567; Manāqib *Āl Abī* Ṭālib, peace be upon them, vol. 2, p. 346.

[29] Al Khaṣāiṣ-ul-Kubra, Suyuṭī, vol. 2, p. 190; Al-Mustadrak, Ḥākim, vol. 3, pp. 113*; Dalā'il al-Nubuwwah, vol. 6, p. 441* History of Damascus, vol. 42, p. 567; 567; Manāqib *Āl Abī* Ṭālib, peace be upon them, vol. 2, p. 346.

[30] Al-Kharā'ij wa l-jarā'iḥ, vol. 1, p. 216; Kashf al-ghummah fi ma'rifat al-a'immah, vol. 1, p. 434.

[31] Maqām Ibrāhīm is a small square stone associated with Ibrahim (Abraham), Ismail (Ishmael) and their building of the Kaaba in what is now the Great Mosque of Mecca in the Hejazi region of Saudi Arabia.

[32] *Kashf*, "unveiling" is the knowledge of the heart rather than of the intellect. *Kashf* describes the state of experiencing a personal divine revelation after ascending through spiritual struggles and uncovering the heart (a spiritual faculty) to allow divine truths to pour into it. *Kashf* is etymologically related to *mukāshafah* "disclosure"/ "divine irradiation of the essence which connotes "gain[ing] familiarity with things unseen behind the veils".

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[33] Manāqib of Abī Ṭālib, peace be upon them, vol. 2, p. 347.

[34] Al-Kharā'ij wa l-jarā'iḥ, vol. 1, p. 234.

[35] Al Khaṣāiṣ-ul-Kubra, Suyuṭī, vol. 2, p. 190; Al-Mustadrak, Ḥākim, vol. 3, pp. 113 and 114; *Dalā'il al-Nubuwwah, vol. 6, p. 441.*

[36] Qur'an, 24:40.

[37] Al-Kāfī, vol. 1, p. 454.

[38] Ma'ālī al-Ssibṭayn, p. 506.

قال بعضُ من شهدَ ذلک: "رأيتُ امرأةً جليلةً واقفةً بباب الخيمةِ و النارُ تشتعلُ من جوانبها، و هی تارةً تنظرُ يمنةً و يسرةً و تارةً أخرى تنظرُ إلی السّماء و تصفقُ بيديها و تارةً تدخلُ فی تلک الخيمةِ و تخرجُ. فأسرعتُ إليها و قلتُ: يا هذی! ما وقوفکِ هاهنا و النارُ تشتعلُ من جوانبک؟! و هؤلاء النّسوة قد فررن و تفرّقن، و لِمَ لم تلحقی بهنّ و ما شأنک؟! فبکت و قالت: يا شيخ! إنّ لنا عليلاً فی الخيمةِ، و هو لا يتمکّنُ من الجلوس والنّهوض، فکيف أفارقه و قد أحاطت النّارُ به؟!

I saw a tall lady next to a tent, while the fire was burning around the tent. She sometimes looked to the right and left and sometimes to the sky and shook her hands due to severe discomfort and sometimes entered one of the tents. I went to her quickly and said: O lady, don't you see the flame of fire, why don't you run away like other women? She cried and said: "O sir! "We have a sick person in the middle of this tent who has no strength to sit or stand. How can I leave him alone and go even though the fire is burning towards him from all sides?

[39] Qur'an, 26:227.

[40] Qur'an, 2:156.

[41] Quran; 35:32. Imām Shināsī, vol. 4, p. 9.

[42] For more information on the quality of the splitting of the moon, refer to Al-Mīzān Fi Tafsīr Al-Quran, vol. 19, p 60.

[43] Quran; 3:49.

[44] For more information, refer to the description of *Fuṣuṣ al-Ḥikam*, Qaysarī, p. 145.

[45] Quran; 4:41.

[46] Manāqib *Āl Abī* Ṭālib, peace be upon them, Ibn Shahr Āshūb, vol. 3, p. 247; Biḥār al-Anwār, vol. 39, p. 56; This theme has been mentioned in many narrative assemblies, see rūḥ Mujarrad, p. 684.

[47] Ḥilyat al-Awliyā', vol. 1, p. 68:

لا تسبّوا عليًا فإنّه ممسوسٌ فی ذاتِ الله تعالی.

Do not curse 'Alī, for he is possessed by God Almighty.

This word of the Prophet: " ...فإنّه ممسوسٌ " is in response to the complaint about the manner of dividing the spoils and the method of reciting of Amīr al-Mu'minīn (peace be upon him) is mentioned only in Al-Irshād, vol. 1, p. 116:

فقالَ النّبیُّ صلی الله علیه و آله و سلم لِبَعض مَن کانَ مَعَهُ فی الجَیش: "کَیفَ رَأیتُم امیرَکُم؟" قالوا: "لم نُنکِر مِنهُ شَیئًا إلا انّهُ لم یَؤُمّ بِنا فی صَلاةٍ إلا قَرَأ بِنا فیها بِـ (قُلْ هُوَ اللّهُ احَدٌ)." فقالَ النّبیُّ صلی الله علیه و آله و سلم: "سَأسألُهُ عَن ذلِکَ." فلمّا جاءَهُ قالَ لَهُ: "لِمَ لم تَقرَأ بِهِم فی فرائضِکَ إلا بِسورَةِ الإخلاص؟" فقالَ: "یا رسولَ‌الله، أحبَبتُها." قالَ لَهُ النّبیُّ صلی الله علیه و آله و سلم: "فإنّ الله قد أحبّکَ کما احببتَها." ثُمّ قالَ لَهُ: "یا علیُّ! لولا أنّنی أشفِقُ أن تقولَ فیکَ طوائفُ ما قالَتِ النّصارىٰ فی عیسَى ابنِ‌مَریَمَ، لَقُلتُ فیکَ الیومَ مقالا لا تَمُرُّ بِمَلأٍ مِنهُم إلا أخَذوا التّرابَ من تَحتِ قَدَمَیکَ!"

The Prophet (peace and blessings of Allah be upon him) said to some people who were in the army of Amīr al-Mu'minīn (peace be upon him): How do you evaluate your Amīr? They said: We did not see anything strange from him except that he did not pray with us, and when he did, he only recited Surah Tawḥīd. The Messenger of God, peace and blessings of God be upon him, said: I shall ask him the reason. When asked, Amīr al-Mu'minīn (peace be upon him) said: O Messenger of Allah! I loved that surah. The Messenger of God said to him: It is true that God love you just as you love this surah. O 'Alī! If I were not worried that tribes of my society would say about you what the Christians said about Jesus, son of Mary, I would say a word about you today, following which you would not pass over any group of people unless the ground beneath your feet would be swept away for blessing.

For more information, refer to Imām Shināsī, vol. 6, pp. 69-77.
[48] Yanābī' al-mawadda lī-dhawī l-qūrbā , al-Qunduzī, vol. 2, p. 187:

و عن أبی‌سعید: خَطَبَنا النّبیُّ صلی الله علیه و آله و سلم و قال: "أیُّها النّاسُ، لا تَشکوا علیًّا! فو اللهِ إنّه لأخشَنُ فی ذاتِ الله تعالیٰ!" أخرجه أحمد.

For more information, refer to Imām Shināsī, vol. 1, pp. 1-7; Biḥār Al-Anwār, vol. 107, p. 31.
[49] Imām Shināsī, vol. 6, p. 69:

In Yanābī' al-mawadda (printed in Istanbul, 1301 AH), p. 216, he has quoted from Ka'b ibn 'A'jurah as follows:

إنّ علیًّا مَخشون فی ذاتِ الله تعالیٰ

Indeed, 'Alī is submissive in the very Essence of God Almighty.*

* In Yanābī''(printed by 'Aswah), he has mentioned "مخشوشن " and also in Iḥqāq al-Ḥaqq by al-Shūshtarī, vol. 20, p. 247.

"...including the ḥadīth of Ka'b ibn 'A'jurah, which was narrated by a group of Sunni figures in their books, including the great scholar Ḥusām Al-Dīn al-Mardi al-Ḥanafī in "Āl Muḥammad", p. 125; a copy exists in the library of al-Sayyid al- 'Ishkewarī ; he said:

It was narrated by Imām Aḥmad bin Ḥanbal in Al-Manāqib and it was

included by Abū Omar, both with chains of transmission on the authority of Ka'b ibn 'A'jurah and on the authority of Ibn 'Abbās, with a chain of transmission traceable to the Prophet:

أنّ عليّا مَخشونٌ في ذات الله تعالى.

Indeed, 'Alī is submissive in the very Essence of God Almighty.*

50 Hilyat al-Awliyā', vol. 1, p. 66; kanz al-'ummāl, vol. 11, p. 617; for more information on other Sunni sources, refer to Iḥqāq al-Ḥaqq, vol. 22, p. 267.

51 Refer to Imām Shināsī, vol. 1, lessons forty-six to fifty-one.

52 Explanation of Nahj al-Balāghah, Ibn Abī al-Ḥadīd, vol. 1, p. 22; Mafātīḥ al-Ghayb, Fakhr Rāzī, vol. 21, p. 91.

53 It should be noted that Ibn Abī al-Ḥadīd in Ruwḍah al-Mukhtār (Al-Sab' al-'Alawiyyat or Qasa'id al-sab' al-'Alawiyyat),* Page 140, in an ode, has specified forty-four people. Of course, in *Dalā'il al-Nubuwwah, vol. 4, p. 212*, and other sources, forty people are mentioned.

* The book of Ruwḍah al-Mukhtār contains seven beautiful poems in praise of Amīr al-Mu'minīn (peace be upon him) written by Ibn Abī al-Ḥadīd and is known as Al-Sab' al-'Alawīyah or Qasa'id al-sab' al-'Alawīyah.

54 Mafātīḥ al-Ghayb, Fakhr Rāzī, vol. 21, p. 436; commentary on the Nahj al-Balāghah, Ibn Abī Al-Ḥadīd, vol. 5, p. 20&316.

55 Mashāriq Al-Yaqīn fī Asrār Amīr al-Mu'minīn (The light of certainty in the secrets of Amīr al-Mu'minīn, peace be upon him), p. 170; Mafātīḥ al-Ghayb, Fakhr Rāzī, vol. 21, p. 436:

قال عليّ بن أبيطالب كرّم الله وجهه: "واللهِ ما قلعتُ باب خيبر بقوّة جسدانيّة ولكن بقوّة ربانيّة.

commentary on the Nahj al-Balāghah, Ibn Abī Al-Ḥadīd, vol. 5, p. 7.

قول علي: "والله ما قلعتُ باب خيبر بقوّة جسدانيّة بل بقوّة إلهيّة

For more information, refer to Imām Shināsī, vol. 4, p. 34.

56 Qabḍ and basṭ are the spiritual divine states that are imparted on one's heart from Allah; qabḍ is the contraction or low-state of the heart and basṭ is its expansion or high spiritual-state.

57 Yanābī' al-mawadda, vol. 1, p. 393; Al-Manāqib, Khwārizmī, p. 311; Kifāyah al-Ṭālib, Ganjī al-Shāfi'ī, p. 264, commentary on the Nahj al-Balāghah, Ibn Abī Al-Ḥadīd, vol. 9, p. 168, with some differences.

58 Manāqib Al-Abī Ṭālib, peace be upon them, Ibn Shahr Āshūb, vol. 2,

p. 301.

[59] For more information, refer to Imām Shināsī, vol. 4, p. 35.

[60]Al-Irshād, vol. 1, p. 247; Muntahā l-āmāl, p. 109, with a slight difference in wording.

For information about this matter, refer to Imām Shināsī, vol. 2, p. 140.

[61] History of Baghdad, vol. 1, p. 145:

أخبرني عبدالله بنُ أحمدَ بن حنبلٍ قال: كُنتُ بينَ يَدَى أبي جالسًا ذاتَ يوم فجاءت طائفة من الكَرخيّين فذكروا خلافة أبي‌بكر وخلافة عُمرَ بن الخطاب وخلافة عثمان بن عفّان؛ فأكثروا. و ذكروا خلافة عليّ بن أبي‌طالب و زادوا فأطالوا فرفع أبي رأسَه إليهم فقال: "يا هؤلاء! قد أكثرتُم القولَ في عليّ و الخلافةِ، والخلافةِ وعليّ؛ إنّ الخلافة لم تُزيّن عليًا بل عليّ زيّنها.

History of Damascus (*Ibn 'Asākir*), vol. 42, p. 446; Al--Muntaẓam, vol. 5, p. 62.

Refer to Imām Shināsī, vol. 2, p. 38 (collection of contradictory attributes in Amīr al-Mu'minīn).

[62] This part is the explanation of Ibn Abī al-Ḥadīd - in the commentary of Nahj al-Balāghah, vol. 1, p. 51,

«و هذا الكلامُ دالّ بفحواه و مفهومه على أنّ غيرَه ازدادَ بالخلافة و تمّمت نقصه، و أنّ عليًا عليه السّلام لم يكن فيه نقصٌ يحتاجُ إلى أن يتمّمَ بالخلافة، و كانت الخلافةُ ذاتَ نقص في نفسها فتمّ نقصُها بولايته إيّاها.»

[63] This is the famous syntactic word of Khalīl bin Aḥmad.

Nūr Malakūt Quran, vol. 1, p. 1: Māmqānī says: How well Khalīl 'Arūzī Naḥwī has expressed when they asked him:

ما تقولُ في عليّ بن أبي‌طالب عليه السّلام؟!

What do you say about 'Alī ibn Abī Ṭālib?

ما أقولُ في حقّ امرئ كتمت مناقبَه أولياؤهُ خوفا، و أعداؤهُ حسَدًا؛ ثمّ ظهرَ من بين الكتمَين ما ملأ الخافقين؟!

What can I say about a man whose friends hid his virtues out of fear of their enemies, and whose enemies hid, out of jealousy and enmity; and yet his hidden virtues emerge and fill the world from east to west?!

Of course, this statement has also been attributed to Shāfi'ī. **

* Tanqīḥ al-maqāl (print edition), vol. 2, p. 264.

** Mashāriq Al-Yaqīn fi Asrār Amīr al-Mu'minīn (The light of certainty in the secrets of Amīr al-Mu'minīn, peace be upon him), p. 171.

[64] Al-Manāqib, Khwārizmī, p. 303: Ḥilyat al-Awliyā', vol 1, p. 66; Imām Shināsī, vol. 11, p. 285.

و قد دَعوتُ له فقلتُ: "اللهمّ اجلُ قلبَهُ و اجْعل رَبيعَهُ الإيمانَ بكَ!" قال: "قد فعلتُ ذلكَ؛ غيرَ أنّي مُختصُّهُ بشيءٍ منَ البَلاءِ لم أختصّ به أحدًا من أوليائي.

The Prophet (peace and blessings of Allāh be upon him) said: I prayed

for 'Alī and said: O Lord! Enlighten his heart and make his spring and his freshness your faith! God said: I did this for 'Alī, but I afflict him with a kind of calamity which is unique to him, and I have not assigned any of my Awliyā' to such calamities!
[65] Nahj al-Balāghah, vol. 1, p. 70.
[66] Ibid, p. 68.

[67]Waq'at Ṣiffin, p. 490.

فجاءهٔ زُهاءُ عشرينَ ألفا مُقنّعين فى الحديدِ شاكى السّلاح، سُيُوفهُم على عواتِقِهم و قد اسودّت جباهُهُم من السُّجُودِ يتقدّمهُم مِسعرُ بنُ فدكيّ و زيدُ بنُ حُصَينٍ و عِصابَةٌ مِنَ القُرّاءِ الّذين صارُوا خوارج مِن بعدُ، فنادَوهُ باسمِهِ لا بإمرةِ المُؤمنين: "يا عليُّ! أجب القومَ إلى كتابِ اللهِ إذ دُعيتَ إليه و إلا قتلناك كما قتلنا ابن عفّان! فوَاللهِ لنفعلنّها إن لم تُجبهُم." فقالَ لهُم: "ويحكُم! أنا أوّلُ من دَعا إلى كتابِ اللهِ و أوّلُ من أجابَ إليهِ، و ليسَ يَحلُّ لى و لا يَسَعُنِى فى دِينِى أن أدعىٰ إلىٰ كتابِ اللهِ فلا أقبَلهُ. إنّى إنّما أقاتِلُهُم لِيَدِينُوا بحُكمِ القرآنِ فإنّهم قد عصَوُا اللهَ فِيما أمرهُم و نقضُوا عهدَهُ و نبذُوا كتابَه، ولكنّى قد أعلمتُكُم أنّهم قد كادُوكُم و أنّهم ليسُوا العمَلَ بالقرآنِ يُريدُون." قالوا: "فابعث إلى الأشتر ليأتِيَكَ." و قد كانَ الأشترُ صَبِيحةَ ليلِ الهَرِيرِ قد أشرفَ على عسكرِ مُعاويةَ ليَدخُلَهُ.

When they put the Qurans on their spears, about twenty thousand armed men came to Imām 'Alī with their swords on their shoulders and their foreheads tied with calluses. They were preceded by Mis'ar ibn Fadakī and Zayd ibn Ḥusayn, and a group of Quran reciters who later became Kharijites. They called the Imām only by name—not as Amīr al-Mu'minīn and said: Now that you have been called to the Book of God, give a positive answer to that people! Otherwise, we will kill you just as we killed 'Uthmān. I swear by God, if you do not answer them, we will do so. Amīr Al-Mu'minīn said: Woe to you! I am the first person to invite to the Book of God and I am the first person to respond to it and it is not permissible for me, and it is not in my religion to read the Book of God and not accept it. I only fight them to obey the Qur'an, because they disobeyed the command of God, broke the divine covenant, and threw away his book. But I informed you that they are deceiving you and they are not people who want to follow the Qur'an. "They said," Send someone to call Ashtar from the battlefield, and this was while Ashtar had almost defeated Mu'āwiyah's army.
[68] Nahj al-Balāghah, ('Abduh), vol. 1, p. 68. For more information, refer to Imām Shināsī, vol. 18, pp. 440-442.
[69] Nūr Malakūt Quran, vol. 3, p. 331: In the last week of his life, he recited a sermon that was the last sermon and said:

"أينَ إخوانى الّذينَ ركبُوا الطّريقَ و مَضَوا على الحقّ؟ أينَ عمّارٌ؟ و أينَ ابنُ التّيّهانِ؟ و أينَ ذُو الشّهادتَينِ؟ و أينَ نُظراؤهُم مِن إخوانِهِمُ الّذينَ تعاقدُوا على المَنيّةِ و أبردَ برُءُوسِهِم إلى الفجَرةِ؟" قالَ: ثُمّ ضرَبَ بيَدِهِ علىٰ لِحيَتِهِ الشّرِيفةِ الكَرِيمةِ، فأطالَ البُكاءَ؛ ثُمّ قالَ عليهِ السّلام: "أوهِ! علىٰ إخوانى الّذينَ تلَوُا القُرءانَ فأحكَمُوهُ و تدبّرُوا الفرضَ فأقامُوهُ. أحيَوُا السّنّةَ و أماتُوا البِدعةَ. دُعوا للجِهادِ فأجابُوا و وثِقُوا بالقائِدِ فاتّبعُوه.

Where are my brothers who rode on the right path and walked the path

[of Allah] well?" Those who were righteous and based all their actions and words on justice. Where is 'Ammār? Where is Ibn Tayyahān? Where is Khuzaymah Dhū al-Shahādatayn? Where are those like them who entered a brotherhood with the pledge of their death and made a covenant with each other not to give up their support to the extent of martyrdom? Those who were martyred, and their heads were sent to the wicked and the criminals of the time like Mu'āwiyah.

Meanwhile, he touched his beard and cried for a long time and said: Blessed are my dead brothers who recited the Qur'an and made it firm and steadfast, and pondered over the obligations and performed them rightfully. They revived the tradition and destroyed *bid'ah* (innovation in religious matters). They were called to jihad, and they obeyed, and they trusted in their leader and followed him!

ثُمّ نادیٰ بأعلیٰ صَوتِهِ: "الجِهادَ، الجِهادَ! عِبادَ اللهِ! ألا و إنّی مُعَسکِرٌ فی یَومی هَذا؛ فَمَنْ أرادَ الرَّواحَ إلَی اللهِ فَلیَخرُجْ.

Then he shouted: "Jihad, jihad! O servants of God! Be aware that I am preparing the army today and I am moving towards Mu'āwiyah; those who wish to proceed in the direction of Allah should depart now.

قالَ نوفٌ: "وَ عَقَدَ لِلحُسَینِ علیهِ السّلامُ فی عَشَرَةِ آلافٍ، و لِقَیسِ ابنِ سَعدٍ رَحمَهُ اللهُ فی عَشَرَةِ آلافٍ، و لأبی أیّوبَ الأنصاریِّ فی عَشَرَةِ آلافٍ، و لِغَیرِهِم عَلی أعدادٍ أخَرَ و هُوَ یُریدُ الرَّجعَةَ إلی صِفّینَ. فَما دارَتِ الجُمُعَةُ حَتّی ضَرَبَهُ المَلعونُ ابنُ مُلجَمٍ لَعَنَهُ اللهُ. فَتَراجَعَتِ العَساکِرُ، فَکُنّا کَأغنامٍ فَقَدَت راعیَها تَختَطِفُها الذِّئابُ مِن کُلِّ مَکانٍ.

Nawf b. Fuḍāla Bikālī said: Meanwhile, a flag was hoisted for Imām Ḥusayn (peace be upon him) with ten thousand people, and for Qays ibn Ubādah with ten thousand people, and for Abū 'Ayyub Ansari with ten thousand people, and so on. Amīr al-Mu'minīn wanted to return to the land of Ṣiffīn to fight Mu'āwiyah. It was not yet Friday, which is the day of the sermon and the congregation, that he was struck by the accursed Ibn Muljam with a sword. The armies and soldiers all came back like sheep whose shepherds were lost and the wolves were killing them from all sides.

70 Imām Shināsī, vol. 12, p. 198: It is mentioned in Usd al-ghābah, vol. 4, pp. 34 and 35, while expressing the condition of Amīr al-Mu'minīn (peace be upon him), and in Al-ṣawā'iq al-Muḥriqah, p. 74, and Ibn Sa''d in kitāb al-Ṭabaqāt (Beirut edition), vol. 3, p. 35. Also, Sibṭ ibn al-Jawzī in Tadhkirat al-Khawāṣṣ, pp. 3 and 35, has described this narration from Aḥmad ibn Ḥanbal in the virtues of Wakī', from Qutaybah ibn *Qudāmah*, from his father, from Ḍaḥḥāk ibn Muzāḥim, from 'Alī (peace be upon him). "Also, Abdullah bin Aḥmad bin Ḥanbal has quoted his father with the same documents in the book of zuhd

(Asceticism).

[71] Muntahā l-āmāl, vol. 1, p. 424; Biḥār Al-Anwār, vol. 9, p. 671; vol. 42, p. 282, with some differences.

[72] Qur'an, 20:55, Ma'ād Shināsī, vol. 7, p. 265.

[73] Biḥār Al-Anwār, vol. 42, pp. 282-288, quoted briefly.

[74] Qur'an, 26:227.

[75] Qur'an, 2:45.

[76] Tafsīr Al-Qumī, vol. 1, p. 46.

[77] Qur'an, 2:45.

[78] Qur'an, 22:73.

[79] Qur'an, 35:15.

[80] Anwār al-Malakūt, vol. 1, p. 51, quoting from Mafātīḥ al-Jinān, p. 242.

[81] Al-Kāfī, vol. 3, p. 478.

[82] Ibid., P. 479; Refer to Anwār al-Malakūt, vol. 1, p. 219.

[83] Al-Sira Al-Nabawīyah, vol. 1, p. 606: The reason for the start of the Battle of Badr was that the Muslims had heard that the Quraysh caravan returning from the evening was near Medina and intended to ambush the caravan and plunder their property (because the Quraysh polytheists had confiscated the Muslim property in Mecca, and they Were evicted from their homes). There were about thirty or forty people in that caravan, among whom were Abū Sufyān, Mukhramah ibn Nawāfil, and 'Amr *al-'Āṣ*. When Abū Sufyān heard this news, he sent a messenger to Mecca and explained the cases to them. They also prepared quickly and moved to Medina to save the caravan.

See also Tārīkh al-Ya'qūbī, vol. 2, p. 45; for more information about the events of the Battle of Badr, refer to Āyyīn Rastigārī, p. 38.

[84] Al-Irshād, al-Mufīd, vol. 1, p. 73; Dalā'il al-Nubuwwah, vol. 3, p. 49. It is narrated on the authority of 'Alī that he said: None of us had a horse in the battle of Badr except Miqdād, who was riding on a piebald black and white horse, and on the night of Badr, everyone was asleep except the Prophet (peace and blessings of Allāh be upon him) who prayed under a tree until morning. And he was crying.

There is also a narration from 'Alī (peace be upon him) who said: "On the day of Badr because I fought a little, I hurried back to see how the Prophet (peace and blessings of Allāh be upon him) was and what he was doing. I saw him in prostration saying: يا حي يا قيوم! (Yā Ḥayyu Yā Qayyūm! O the Ever-*Living*, The Ever-Lasting)" And nothing else was added to it, I went back to the battle and came back and saw that he was still in prostration, and he was saying the same dhikr. I went back to the battle again and the next time I saw him in prostration repeating the same dhikr; And this continued until we conquered! "

[85] Kitāb al-Tārīkh wa al-Maghāzī, vol. 1, p. 53.

[86] Al-kāmil, vol. 2, p. 118.

[87] Tārīkh al-Ṭabarī, vol. 2, p. 437.

[88] Tārīkh al-Ṭabarī, vol. 2, p. 343; Al-kāmil, vol. 2, p. 70; Refer Nūr malakūt Qur'an, vol. 4, pp. 335-342.
[89] Ansāb al-Ashrāf, vol. 1, p. 125.
[90] Burning esfand (*Peganum harmala)* seeds is used for warding off the evil eye.
[91] In some sources, it is mentioned that this case is about Umayyah ibn Khalaf who did not go to battle and Abū Jahl and 'Uqbah ibn Abī Mu'ayṭ smoked for him an aromatic biotic material. Ḥakīm ibn Ḥazām, 'Utbah, Shaybah, etc, were also among those who did not intend to go to war. (Al-kāmil, vol. 2, p. 117; Ansāb al-Ashrāf, vol. 1, p. 291; 2; Al-Maghāzī, vol. 1, pp. 35-7).
[92]Al-Bidāyah wa-n-Nihāyah, vol. 3, p. 260.
[93] Al-Bidāyah wa-n-Nihāyah, vol. 3, p. 136: It is said that the children and men of Ṭā'if threw so many stones at the Prophet that his feet became bloody, and he was expelled from the city. In an open garden belonging to 'Utbah and Shaybah, the Prophet sat under a tree and talked to God. 'Adās, by the order of 'Utbah and Shaybah, placed a bunch of grapes in front of the Prophet and he became a Muslim there.
[94] Al-Maghāzī, vol. 1, p. 35, with some differences.
[95] Refer to Al-kāmil, vol. 2, p. 121; Al-Bidāyah wa-n-Nihāyah, vol. 3, p. 257; Ansāb al-Ashrāf, vol. 4, p. 19; Dalā'il al-Nubuwwah, vol. 3, p. 103.
[96]Al-Maghāzī, vol. 1, p. 41.
[97] Ibid., pp. 1-7; History of Islam, vol. 2, pp. 79-82.
[98] Nahj al-Balāghah, ('Abduh), Sermon 27:

فوَاللهِ ما غُزِیَ قومٌ فِی عُقرِ دارِهِم إلا ذَلّوا.

by Allah, no people have been attacked in their houses but they suffered humiliation.
[99] Al-Bidāyah wa-n-Nihāyah, vol. 3, pp. 263 and 264, with some differences.
[100] Ibid., P. 269: The Anṣār were about two hundred and forty people and the rest were Muhājirīn.
[101] Ibid., vol. 3, P. 267.
[102] Ibid., vol. 3, P. 269.
[103] Al-Bidāyah wa-n-Nihāyah, vol. 3, p. 265.
[104] Al-Maghāzī, vol. 1, p. 62; Al-Bidāyah wa-n-Nihāyah, vol. 3, p. 269.
[105] History of Damascus (Ibn 'Asākir), vol. 42, p. 337; Yanābī' al-mawadda lī-dhawī l-qūrbā, al-Qundūzī, vol. 1, p. 366, quoted from Musnad Aḥmad; Commentary on Nahj al-Balāghah, Ibn Abī al-Ḥadīd, vol. 9, p. 172, quoted from Faḍā'il Aḥmad; Refer to Imām Shināsī, vol. 4, p. 56 and p. 60 of the same book.
[106] Manāqib *Āl Abī* Ṭālib, Ibn Shahr Āshūb, vol. 2, p. 242; Al-Maghāzī, vol. 1, p. 57, with some differences.

[107] Manāqib *Āl Abī* Ṭālib, vol. 2, p. 242.
[108] Nāsikh al-Tawārīkh, Life of the Prophet, vol. 2, pp. 750 and 751.
[109] Al-Maghāzī, vol. 1, p. 24, with some differences.
[110] Refer to Anwār al-Malakūt, vol. 2, pp. 74&75; Risālah Badī'ah, p. 68.
[111] Dalā'il al-Nubuwwah, vol. 3, p. 33; Al-Maghāzī, vol. 1, p. 71.
[112] Al-Maghāzī, vol. 1, p. 49.
[113] Dalā'il al-Nubuwwah, vol. 3, pp. 49-50.
[114] Explanation of Nahj al-Balāghah, vol. 14, p. 87.
[115] Tafsīr Al-Qumī, vol. 1, pp. 264&265; al-Maghāzī, vol. 1, pp. 68-70.
[116] al-Maghāzī, vol. 1, p. 69.
[117] Ibid, p. 145.
[118] Explanation of Nahj al-Balāghah, Ibn Abī al-Ḥadīd, vol. 13, p. 283.
[119] *Dalā'il al-Nubuwwah, vol. 3, pp. 83-88*, with some differences; Safīnah al-Biḥār, vol. 1, p. 200.
[120] Subul al- Hudā, vol. 4, p. 38.
[121] Al Ṭabaqāt-ul-Kubra, vol. 2, p. 12.
[122] Kashf al-ghummah fī ma'rifat al-a'immah, vol. 1, p. 184; Al-Irshād fī ma'rifat ḥujaj Allāh 'ala l-'ibād, vol. 1, p. 70, Shaykh Mufīd has quoted the names of all thirty-five people who were killed by Amīr al-Mu'minīn (peace be upon him) alone, from the narrations of Shia and Sunni narrators without any difference in this regard; in the following sources (Sunnis), the names of the victims are mentioned in a scattered manner: al-Maghāzī, vol. 1, pp. 6147-152; *Al-Sīrah Al-*Nabawiyyah, vol. 1, pp. 708-714; Ansāb al-Ashrāf, vol. 1, pp. 299-301; al-Rawḍ *al-unuf,* Suhaylī, vol. 5, pp. 302-309; Explanation of Nahj al-Balāghah, Ibn Abī al-Ḥadīd, vol. 14, p. 212.
[123] Qur'an, 7:44.
[124] Ṣaḥīḥ al-Bukhārī, vol. 5, p. 5:

والذى نفسُ محمّدٍ بيَدِه ماأنتم باسمَعَ لِما أقولُ منهُم.

Ṣaḥīḥ Muslim, vol. 8, p. 164:

والذى نفسى بيَده ماأنتُم باسمَعَ لِما أقولُ منهُم.

Musnad Aḥmad, vol. 1, p. 26; vol. 3, p. 220 and 145; and other sources with some differences.
[125] Al Ṭabaqāt-ul-Kubra, vol. 4, pp. 9-10; *Dalā'il al-Nubuwwah, vol. 3, p. 141.*
[126] For more information on this subject, refer to Nūr malakūt Qur'an, vol. 3, p. 55.
Qur'an, 47:4:

فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا فَضَرْبَ ٱلرِّقَابِ حَتَّىٰٓ إِذَآ أَثْخَنتُمُوهُمْ فَشُدُّوا ٱلْوَثَاقَ فَإِمَّا مَنًّۢا بَعْدُ وَإِمَّا فِدَآءً حَتَّىٰ تَضَعَ

ٱلْحَرْبُ أَوْزَارَهَا ذَٰلِكَ وَلَوْ يَشَآءُ ٱللَّهُ لَٱنتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَا۟ بَعْضَكُم بِبَعْضٍ وَٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ فَلَن يُضِلَّ أَعْمَٰلَهُمْ

They said: O Messenger of Allah! We receive ransom and set them free, and with their money we provide war equipment. If seventy of us are killed next year, we will go to heaven; We long for martyrdom and jihad and we are not afraid of being killed.

[127] Majma' al-Bayān fī Tafsīr al-Qur'ān, vol. 4, p. 110; Al-Kashshāf 'an Ḥaqāiq at-Tanzīl, vol. 2, p. 236.

[128] Al-Bidāyah wa-n-Nihāyah, vol. 3, p. 328.

[129] Al Ṭabaqāt-ul-Kubra, vol. 4, pp. 10-11.

[130] Maqātil al-Ṭālibiyyīn, p. 53; Explanation of Nahj al-Balāghah, Ibn Abī al-Ḥadīd, vol. 6, p. 121.

[131] Usd al-ghābah, vol. 3, pp. 613-618; Maqātil al-Ṭālibiyyīn, p. 53; Tārīkh al-Islam, vol. 3, p. 649.

[132] Usd al-ghābah, vol. 3, pp. 613-618, with some differences; Al Khaṣāiṣ-ul-Kubra, Suyuṭī, vol. 2, p. 190, Al-Mustadrak, Ḥākim, vol. 3, pp. 113-114; *Dalā'il al-Nubuwwah, vol. 6, p. 441.*

[133] Qur'an, 26:227.

[134] Qur'an, 2:156.

[135] Qur'an, 101:6-11: Then as for one whose scales are heavy [with good deeds], He will be in a pleasant life. But as for one whose scales are light, His refuge will be an abyss. And what can make you know what that is? It is a Fire, intensely hot.

[136] Qur'an, 7:8.

[137] Qur'an, 21:47.

[138] Allah Shināsī, vol. 2, p. 7: "The amount of measurement on that day is Ḥaq."

[139] Majma' al-Bayān fī Tafsīr al-Qur'ān, vol. 4, p. 616; Jawāmi' al-jāmi ', vol. 1, p. 427.

[140] For more information on this important rule of interpretation, refer to Al-Mīzān, vol. 3, p. 361; vol. 5, p. 126; Mashriq al-Shamsīn wa Iksīr al- sa'ādatayn, Shaykh al-Bahā'ī, p. 393.

[141] Al-Tawḥīd, Shaykh Ṣadūq, p. 255: 'Alī ibn Abī Ṭālib (peace be upon him) said:

إن كتاب الله ليُصدّقُ بعضُه بعضًا و لا يُكذّبُ بعضُه بعضًا.

Indeed, the Book of God is such that one part of it acknowledges the other part, and some of it never denies others.

[142] Qur'an, 35:10.

[143] Qur'an, 7:176.
[144] Tafsīr Al-Qumī, vol. 1, p. 248.

وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱلَّذِيٓ ءَاتَيْنَٰهُ ءَايَٰتِنَا فَٱنسَلَخَ مِنْهَا فَأَتْبَعَهُ ٱلشَّيْطَٰنُ فَكَانَ مِنَ ٱلْغَاوِينَ.

> And recite to these people (the people of Judaism) the story of the one (Bal'am Bā'ūrā) to whom We bestowed Our signs, and he departed from those signs, and Satan pursued him until he went astray.

My father quoted me from Ḥusayn ibn Khālid, from Abī al- Ḥasan Imām Riḍā (peace be upon him), who said: Bal'am Bā'ūrā knew God's Greatest Name and he prayed with that Name and God answered his prayer. Finally, he turned to Pharaoh and became one of his courtiers. This was until the day when Pharaoh was looking for Moses and his companions to arrest them. Pharaoh said to Bal'am: Ask God to trap Moses and his companions!

Balaam rode on his donkey to look for Moses; The donkey refused to walk. Balaam began to beat the animal. the animal began to speak by the permission of God and said: "Woe to you! Why are you beating me?! Do you want me to come with you so that you may curse the Messenger of God and a people of faith?!" When Balaam heard this, he struck the animal so hard and killed it! And there the God's Greatest Name was removed from his memory. Qur'an says about him:

فَٱنسَلَخَ مِنْهَا فَأَتْبَعَهُ ٱلشَّيْطَٰنُ فَكَانَ مِنَ ٱلْغَاوِينَ * وَلَوْ شِئْنَا لَرَفَعْنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخْلَدَ إِلَى ٱلْأَرْضِ وَٱتَّبَعَ هَوَىٰهُ
فَمَثَلُهُۥ كَمَثَلِ ٱلْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ.

And if We willed, We could have raised him up by means of the signs which We had given him, but he instead adhered to the earth and followed his own whims. So, his example is the example of a dog that pants if you chase him, and pants if you let him go. This is an example of a group who denied Our signs. So, O Prophet! Tell these anecdotes and stories to people in the hope that they will think. This is the parable of the Lord

[145] Faḍa'il al-Shī'ah, p. 6.

[146] Al-Iḥtijāj, Shaykh Ṭabarsī, vol. 2, p. 351; Ma'ād Shināsī, vol. 8, p. 134.
[147] Ma'ānī Al-Akhbār, p. 31.
[148] Al-Kāfī, vol. 2, p. 99.
[149] Qur'an, 21:47, Ma'ād Shināsī, vol. 8, p. 157.

[150] Alt-Tawḥīd, Shaykh Ṣadūq, p. 268.
[151] Qur'an, 18:105. See also Imām Shināsī, vol. 8, p. 219.
[152] Quran, 18:103-105; Allah Shināsī, vol. 2, p. 3.

أولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا

Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any *Mīzān*.

153 *Muqarrabīn*; Intimate companions, friends, those who are near the throne of Allah or those nearest to Allah. *Mukhlaṣīn*; sincere ones, the purified ones. The chosen servant of God, God's faithful servants, those made pure.

154 Mashāriq Al-Yaqīn fi Asrār Amīr al-Mu'minīn (The light of certainty in the secrets of Amīr al-Mu'minīn, peace be upon him), p. 313, this theme is mentioned in many Sunni sources; Al-Mustadrak, vol. 3, p. 32, Tārīkh Baghdad, vol. 13, p. 19; Kanz al-'ummāl, vol. 11, p. 623. It should be mentioned that Qāḍī Nūr-Allāh Shūshtarī in Iḥqāq Al-Ḥaq, vol. 6, pp. 4-8; vol. 16, pp. 402-405 and other passages of this book, has narrated 29 narrations from Shia and Sunni books in this field.

155 Asrār Al-malakūt, vol. 2, p. 148. I remember in the past, when I was a child, my the late father in the house of Tehran, on some occasions, in the mornings, held the assembly of dhikr. On the thirteenth day of Rajab, after the gathering, one of the gentlemen asked him about this word of the Holy Prophet on the day of the battle of the ditch about Amīr Al-Mu'minīn:

ضَرْبَةُ عَلِيٍّ يَوْمَ الْخَنْدَقِ أَفْضَلُ مِنْ عِبَادَةِ الثَّقَلَيْنِ.

In the battle of the ditch, the sword that 'Alī (peace be upon him) struck at Amr ibn Abd Wudd is better than the worship of jinn and humans.

Because at that time all disbelief was against all of Islam and none of the companions of the Messenger of God was willing to confront Amr ibn Abd Wudd (that strange commander and the undisputed hero of the infidel army) on that day, is this the reason for the words of the Prophet? In addition, if Amīr Al-Mu'minīn (peace be upon him) had not overthrown him on that day, there would have left no trace of Islam and the issue of Islam would have completely disappeared; Or does it have another meaning?

While confirming these facts, my late father said: Of course, the issue is more delicate than your perception; The truth is that no one dared to enter a fight with Amr ibn Abd Wudd that day, because he could have confronted a thousand people alone and crushed them all, and the pagans of Mecca considered him to fight "the one" who could put an end to the history of Islam.

But the point is that Amīr Al-Mu'minīn (peace be upon him) at that moment, was no longer himself. He was in an aura of divine attractions whose thoughts, wills and actions were fanā in God!

So, although he seemed to be wielding a sword, God was the one who wielded the sword, and although he sang arrogantly, God was

the one who showed himself to others through human language. Therefore, not only his struck at Amr ibn Abd Wudd on the day of The Battle of the Trench was superior to the worship of jinn and mankind, but his breathing, sleep, movement, and... were higher than the worship of jinn and mankind.

Since the Messenger of God cannot tell these things to the people, he quotes this fact in a way that is acceptable to everyone. Yes, that is the case! "If 'Alī had not done so, there would be no trace Islam."

[156] Qur'an, 40:40.

[157] Biḥār Al-Anwār, vol. 7, p. 250, Amīr al-Mu'minīn, peace be upon him, quoting the Holy Prophet, peace and blessings of God be upon him.

[158] al-Mazār, p. 46.

[159] Al-'Amālī, Shaykh Ṣadūq, p. 77, Translation: Urwah ibn Zubayr said: We had a meeting in the mosque of the Messenger of God, peace and blessings of God be upon him, and we talked about the virtues of the Martyrs of Badr and bay'at ar-riḍwān (the pledge of the tree). Abū Dardā' said: O people! Shall I not inform you of the one who has the least wealth, the most piety and the most effort in worship? They said: Who is he? He said: 'Alī ibn Abī Ṭālib, peace be upon him. Whoever was in that meeting, turn away from him, and a man from the Anṣār said to him: No one agreed with you! Abū Darda said: O people, I say what I saw. I saw 'Alī ibn Abī Ṭālib around the neighborhood of Najjār, who withdrew from his companions and went alone behind the palm trees. I lost him and he was far away from me. I said, "He must have gone home", but suddenly I heard a sad heartbreaking voice saying: God! How many grievous crimes I committed and in return you blessed me! And how many mistakes I made and in turn you concealed them. O God, although I have lived a long time in your disobedience, and my crime is great, I have no desire except forgiveness, and I have no hope except your satisfaction!

These prayers pulled me toward the sound, and I suddenly saw 'Alī ibn Abī Ṭālib. I hid myself from him and moved slowly. 'Alī performed a few rak'ats in that midnight, then cried to God and said: "O God! When I think about Your Forgiveness, Mercy and Beneficence, my mistakes seem light in my eyes, and when I think of your wraths, I get caught up in the greatness of my sins. Then he said :Oh, if I read in the letter of my deed a sin that I have forgotten, and you have recorded it and say: catch him! Woe to him whose clans cannot save him, and all people feel sorry for him-the one whose retribution of sins will not even save his people.

Then he said: "Oh, from the fire that roasts the livers and kidneys!" Oh, from entering the abyss of burning flames! He cried so much that he lost his breath, and I could no longer see any movement. I told myself that he had fallen asleep and that I should wake him up for

the morning prayer. I went to him and saw his body like a dry stick. I shook him, but he did not move. I said, by God, 'Alī ibn Abī Ṭālib is dead!

إنّا للهِ وَإنّا إليهِ رَاجعُونَ.

Verily we belong to Allah and verily to Him we *return*.

I ran to his house to announce his death. Fāṭimah (peace be upon her) said: "What is his story?" I reported to her the whole story. She said: "O Abū Dardā', by God, this is the fainting that befalls him for the fear of God!" They brought water and sprinkled it on his face, and he regained consciousness.

[160] Al-Maḥajjat al-bayḍā' fī tahdhīb al-iḥyā', vol. 1, p. 397.

[161]Al-Ṭabaqāt al-kubrā, vol. 3, p. 100; Tārīkh al-Ya'qūbī, vol. 2, pp. 222 &232-234; Al-Ghadīr vol. 8, pp. 398-605.

[162] Nahj al-Balāghah, ('Abduh), vol. 2, p. 216.

[163] Manāqib *Āl Abī* Ṭālib, vol. 2, p. 108. Refer to Wilāyat Faqīh Dar Ḥukūmat Islām, vol. 2, p. 132.

[164] Biḥār Al- Anwār, vol. 43, p. 363.

[165]Nahj al-Balāghah, ('Abduh), vol. 2, p. 218.

[166] Qur'an, 76:8.

[167] Tadhkirat al-Khawāṣṣ, p. 40; Usd al-ghābah, vol. 3, pp. 592 and 601. For more information, refer to Imām Shināsī, vol. 1, p. 118, the story of the Night of Laylat al-Mabīt and the self-sacrifice and devotion of Amīr Al-Mu'minīn to the Messenger of God.

[168] Imām Shināsī, vol. 13, pp. 52, 65, 74 and 79: "The stability of 'Alī (peace be upon him) and the escape of Abū Bakr, Umar and 'Uthman in Uhud".

[169] Tafsīr al-Qumī, vol. 1, p. 284:

و كانت نسيبةُ بنتُ كعبٍ المازنيّةُ تحثُو التّرابَ فى وُجوهِ المُنهزمينَ و تقولُ: "اينَ تفِرُّون عن اللهِ و عن رسولِه؟!" و مرّ بها عُمَرُ فقالت له: "وَيلكَ! ما هذا الّذى صنَعتَ؟!" فقال لها: "هذا أمرُ اللهِ.

Nusaybah Bint k'ab Al Māziniyyah used to scatter dust in the faces of the defeated and say: "Where are you fleeing- from God and His Messenger?" she said to 'Umar: What are you doing?!" He said to her: This is the command of God.

al-Maghāzī, al-Wāqidī, vol. 3, p. 904:

و كانت امّ‌الحارث الأنصاريّة أخذت بخطام جمل أبى‌الحارث زوجها، و كان جَمَلهُ يُسمّى المجسارَ،

فقالت: "يا حارُ! تترُكُ رسولَ الله صلى الله عليه [و آله] و سلم؟!" فأخذت بخطام الجمل، و الجمل يُريدُ ان يَلحقَ بألافه و الناسُ يُولّون مُنهزمينَ، و هى لا تُفارقه. فقالت أمُّالحارث: "فمرَّ بى عمرُ بنُ الخطّاب، رضى الله عنه." فقالت أمُّالحارث: "يا عمر، ما هذا؟!" فقال عمر: أمرُ الله.

Umm Ḥārith Anṣāriyah restrained her husband's camel (Majsar) and said:" O Ḥārith! Are you leaving the Messenger of God (peace and blessings of God be upon him, and his family)?! She restrained the camel while the camel wanted to join the other camels and the people who were scattered fled, but she did not release the camel. Umm Ḥārith said: 'Umar ibn al-Khattab was passing by me, and I said to him, "What are you doing?! 'Umar said: It is God's command.

[170] Tafsīr al-Qumī, vol. 1, p. 116.
[171] Usd al-ghābah, vol. 3, p. 594:

عن سعيد بن المسيّب قال: "لقد أصابت عليًا يومَ أحُدٍ ستَّ عشرةَ ضربة، كلُّ ضربةٍ تُلزِمُه الأرضَ، فما كان يرفعُه إلا جبريلُ عليه السّلام.

Manāqib *Āl Abī* Ṭālib, vol. 2, p. 240.

[172] Sa'd Al-Su'ūd, p. 112; Biḥār Al- Anwār, vol. 40, p. 114.
[173] Qur'an, 33:10; Risālah Mawaddat, p. 115: And you, the companions, you doubted your God.
[174]Qur'an, 33:12.
[175] Tafsir al-Qumī, vol. 2, p. 182; Al-Kashshāf, vol. 3, p. 528:

ارجعوا كفارًا و اسلموا محمّدًا، و إلا فليست يثرب لكم بمكان..

[176] Al-Ṭabaqāt al-kubrā, vol. 4, p. 102:

المقداد بن عمرو قال: انا أسرتُ الحكمَ بنَ كيسان؛ فاراد أميرُنا ضَربَ عُنُقه فقلتُ: دَعهُ نقدّمُ به على رسولالله صلى الله عليه و آله و سلم! فقدمنا فجعل رسولُ الله صلى الله عليه و آله و سلم يدعوه إلى الإسلام، فأطال. فقال عمر: "علا مَ [علىٰ م] تُكلم هذا يا رسول الله؟! و الله لا يُسلِمُ هذا آخرَ الأبد! دَعنى أضربُ عُنُقه و يَقدَمُ إلى أمّه الهاوية!" فجعل النبى لا يقبَل علىٰ عُمرَ حتّى أسلم الحَكَم.

Miqdād ibn Amr says: I captured *al-Ḥakam* ibn Kaysan. Our Amīr wanted to cut his neck, but I told him to wait so that we can take him to the Messenger of God! We took him to the Messenger of God and he invited him to Islam. 'Umar said: Let me cut his neck in order to return him to his original principle which is fire! The prophet didn't accept until he converted to Islam.
[177] Tafsīr al-Qumī, vol. 2, p. 182.

فوافى عَمرُو بنُ عَبدِ وُدٍّ و هُبَيرَةُ بنُ وَهبٍ و ضِرارُ بنُ الخطّابِ إلى الخندق، و كانَ رَسُولُ اللهِ صلى الله عليه و آله و سلم قد صَفَّ أصحابَهُ بينَ يَدَيه؛ فصاحُوا بخيلِهم حتّى طفرُوا الخندقَ إلى جانبِ رسول

الله صلى الله عليه و آله و سلم فصارُوا أصحابُ رسول‌الله صلى الله عليه و آله و سلم كلّهم خلف رسول‌الله صلى الله عليه و آله و سلم، و قدّموا رسولَ الله صلى الله عليه و آله و سلم بين أيديهم. و قالَ رَجلٌ من المُهاجرين، و هُو فُلانٌ لِرَجُلٍ بجنبه من إخوانه: "أ ما تَرى هذا الشّيطان عَمروًا! لا وَاللهِ ما يُفلِتُ من يديه أحدٌ فهلمّوا ندفعُ إليه مُحمّدًا ليقتُله و نلحق نحنُ بقومنا.

'Umar ibn 'Abd wud, Habīrah ibn Wahab and Dhirār ibn al-Khaṭṭāb went to the ditch while the Messenger of God had lined up his companions. The three jumped to the other side of the ditch (on the Muslim side) with their horses while shouting. All the companions retreated and took refuge behind the Messenger of God. One of the muhājirs, said to one of his friends: "Do you see this devil ('Umar)? By God, no one can be saved from him; let us surrender Muḥammad to him so that he can kill him, and we can return to our people! (According to the book of Salim, vol. 1, p. 701, 'Umar was the one who said to surrender Muḥammad).

178 Qur'an, 57:25.

179 For more information about the truth of the extent of deeds on the Day of Judgment, refer to Ma'ād Shināsī, vol. 8, Majlis 54&55.

180 Manāqib *Āl Abī* Ṭālib, vol. 1, p. 56; Musnad Aḥmad, vol. 3, p. 492; vol. 4, p. 341; vol. 5, pp. 371 and 376.

181 Tafsīr Al-Qumī, vol. 2, p. 228.

182 Qur'an, 16:90; Nūr Malakūt Quran, vol. 1, p. 175:
Verily, Allah commands justice, benevolence, care, and almsgiving to those close to you, and forbids all evil, ugliness and oppression, and admonishes you, in the hope that you will be reminded.

183 Qur'an, 57:25:

لقدْ أرسَلنا رُسُلنا بالبيّنَاتِ وَأنزلنا معهُمُ الكِتابَ وَالميزَانَ لِيَقومَ النّاسُ بالقِسْطِ وَأنزلنا الحَديدَ فيهِ بَأسٌ شَديدٌ وَمَنافِعُ للنّاسِ وَلِيَعْلَمَ اللهُ مَن يَنصُرُهُ وَرُسُلَهُ بالغَيْبِ إنّ اللهَ قَويٌّ عَزيزٌ.

We have already sent Our messengers with clear evidence and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might.

184 Ma'ānī al-Akhbār, pp. 309&310. For more information about this sermon, refer to Imām Shināsī, vol. 17, p. 441.

185 Ḍuha al-Islam, vol. 3, pp. 231&232; Ẓahr al-Islam, vol. 4, p. 815; Fajr al-Islam, pp. 272&274.

186 Refer to Imām Shināsī, vol. 17, pp. 326 and 327.
Yanābī' al-mawadda, vol. 3, p. 160; Al-Faraj Ba'da al-Siddha, vol. 2, p. 348; Al-Kāfī, vol. 8, p. 331.

187 Al-Kāfī, vol. 1, pp. 488-490 and 492.
For more information about the deceit of Ma'mūn about the Wilāyah of

Imām Riḍā (peace be upon him), refer to Imām Shināsī, vols. 16 and 17, p. 205.

[188] Nahj al-Balāghah, ('Abduh), vol. 1, p. 36.

[189] For more information about the sermon of Amīr Al-Mu'minīn in changing wrong traditions after reaching the Caliphate, refer to Imām Shināsī, vol. 8, p. 258.

[190] Nahj al-Balāghah, ('Abduh), vol. 3, p. 70.

ألا و إنَّ إمامَكم قد اكتفى مِن دُنياهُ بطمرَيه و مِن طعمِه بقُرصيه... !

Sālik Agāh, vol. 1, p. 155: O people, know that your Imām lived in the world with two old clothes and two barley breads.

[191] Irshād Al-Qulūb, vol. 1, p. 157:

قالَ سوَيدُ بنُ غفلة: دَخَلتُ علىٰ أميرِ المؤمنينَ عليه السّلام بَعدَ ما بويعَ بالخلافةِ و هو جالِسٌ على حصيرٍ صَغيرٍ ليسَ فى البيتِ غيرُهُ، فقلتُ: يا أميرَ المؤمنينَ بيدِكَ بيتُ المالِ و لستُ أرىٰ فى بيتِكَ شيئًا ممّا يحتاجُ إليهِ البيتُ! فقالَ عليه السّلام: "يا ابنَ غفلةَ! إنَّ اللبيبَ [العاقِلَ] لا يتأثثُ فى دارِ النُّقلةِ و لنا دارًا قد نقلنا إليها خيرَ متاعِنا و إنّا عَن قليلٍ إليها صائرون.

Suwaīd Ibn Ghafalah says: I came to the service of Amīr Al-Mu'minīn (peace be upon him) after they had pledged allegiance to him for the caliphate. I saw him sitting on a small mat and there was nothing in that house but that mat. I said: O Amīr Al-Mu'minīn! The treasury is at your disposal, while in this house I do not find anything that the house needs! He said: Suwaīd! The wise man does not provide for the house from which he has to move. We have a safe and comfortable home where we have moved our best belongings, and we will be moving there soon.

[192] Al-Kāfī, vol. 8, p. 182.

عن محمّدِ بنِ مسلم، عن أبىعبدالله عليه السّلام قال:
لمّا وَلِىَ علِىٌّ عليه السّلام صَعِدَ المنبَرَ فحَمِدَ اللهَ و أثنىٰ عليهِ ثمّ قالَ: "إنّى وَاللهِ لا أرزَؤكم من فيئكم درهمًا ما قامَ لى عِذقٌ بيثربَ، فليصدّقكم أنفسُكم أ فترَونى مانِعًا نفسى و معطيَكم! قال: فقامَ إليهِ عقيلٌ فقالَ لهُ: "وَاللهِ لتجعلنّى و أسوَدَ بالمدينةِ سواءً!" فقالَ: "اجلس أ ما كانَ هاهُنا أحدٌ يتكلّمُ غيرُكَ؟! و ما فضلُكَ عليهِ إلا بسابقةٍ أو بتقوىٰ!

Ma'ād Shināsī, vol. 3, p. 295.

When Imām 'Alī (peace be upon him) came in charge of the government and the guardianship of affairs, he went up to the pulpit and praised God and then said: I swear by God if a palm branch remains for me in Medina, I will not deduct a dirham from your financial rights, trophies, etc.

Your soul must tell you the truth. Do you think that I should take more than my right or give to someone else more than his right?! No, it is not so, but you and I have no share in the treasury of more than one Muslim.

'Aqīl (may God have mercy on him), who was the elder brother of the Imām, stood up and said: I swear by God that you want to make me and

these black slaves, equal in Medina! Ḥaḍrat said: Sit down! There was no one here to speak other than you?!You have no higher honor and virtue than that black man, except for the history of Islam and piety!

[193] Ma'ād Shināsī, vol. 3, p. 282:

Amīr Al-Mu'minīn (peace be upon him) had an interesting government whose power and greatness were accompanied by a special gentleness and justice; In such a way that he ignored all the wrongdoings against himself and ignored his personal interests over the rights of the people. Hence, we see people like Aḥmad Amin al-Miṣrī and Ibn 'Abd al-'Arbah say in 'Iqd Al-Farīd:

> The rule of the Amīr al-Mu'minīn was more like a prophecy than a rule. The people he trained were like the disciples of Jesus son of Mary. So, this is not the way of governing. It was on this basis that Mu'āwiyah prevailed in the battle of Safin.

It is necessary to tell these two people or those who consider the government as a policy of deceit and lies and do not hesitate to commit any crime to achieve it, that: The divine rule is the decree of righteousness and its purpose is not to dominate the lands, property and people; The purpose is not to show off in the scene of egoism and individualism, but to plan the seeds of justice in the hearts of the people. Of course, it is the divine rule that must be exercised by the Amīr al-Mu'minīn and the people trained in his school.

[194] For more information about some phrases from this noble sermon of Amīr al-Mu'minīn, refer to Anwār al-Malakūt, vol. 2, p. 149.

[195] That person was Ash'ath ibn Qays, a chieftain of the Kindah tribe, was the leader of the hypocrites. Like the time of the Messenger of God, when Abdullah ibn Ubayy salul was the leader of the hypocrites in Medina, among the companions of Amīr al-Mu'minīn was Ash'ath ibn Qays, the leader of the hypocrites. All the corruptions of Kūfah were under his control and he even helped Ibn Muljam, wardan and Shabib to shed the blood of Amīr Al-Mu'minīn on the night of the attack. He was a hypocrite and a saboteur, and he loved the leadership through a false channel and wanted to abuse the position and honor of the Amīr al-Mu'minīn. Amīr al-Mu'minīn did not allow these people to hold sensitive positions.

[196] Taslīyah al-Majālis, vol. 1, p. 488.

[197] Al-Maghāzī, vol. 3, pp. 1057-1060 and 1070; Al-Bidāyah wa-n-Nihāyah, vol. 5, pp. 34 and 35.

[198] *Ṣadaqah* or alms refers to money or property donated to poor people for the sake of God. *Zakāt* is a financial obligation in Islam based on which Muslims must pay a certain amount of nine items to be spent for the poor and for other social purposes. These nine items are: two types of coin (gold and silver), three types of livestock (camel, cow, and sheep) and four grains (wheat, barley, dates and raisin). The amount of zakat for each item is different and is discussed in jurisprudential

resources.

[199] Nahj al-Balāghah('Abdu), vol. 2, p. 216.

[200] Manāqib *Āl Abī* Ṭālib, vol. 1, p. 146.

... و يُجيبُ دَعوَةَ الحُرّ و العَبدِ و لو على ذِراعٍ أو كُراعٍ و يَقبَلُ الهَدِيَّةَ و لو أنّها جُرعَةُ لَبَنٍ ... .

The Prophet (peace and blessings of Allāh be upon him) always accepted the invitation from rich and poor, even if it was a stew from sheep or a goat skin; and he accepted the gift, even though it was a sip of milk.

[201] Shaykh Muḥammad Jawād Mughnīyya, the son of Shaykh Maḥmūd, is one of the Shiite scholars and commentators of the last century. He was born in Lebanon and started his education in his homeland and then went to Najaf and benefited from the masters such as Sayyid Abūl Qāsim Khuwyī and others. After returning to Lebanon, he became a judge and the head of the judiciary. Shaykh Muḥammad Jawād Mughnīyya has written many works in various sciences and is one of the commentators who is the author of two commentaries, Al-Kāshif and Al-Mubīn and description of Nahj al-Balāghah called Fī Ẓilāl Nahj al-Balāghah.

[202] Fī Ẓilāl Nahj al-Balāghah, vol. 3, p. 316:

واللهِ ما لي ممّا ترى شيئًا [شيءٌ] إلا عطائي.

By God, what you see is nothing but my share.

[203] Fī Ẓilāl Nahj al-Balāghah, vol. 3, p. 316; al-Imāmah wa al- Sīāsah, vol. 1, p. 101.

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[204] Al-Kāfi, vol. 1, p. 299:

... "إن أبقَ فأنا وليُّ دَمي، و إن أفنَ فالفناءُ ميعادي و إن أعفُ فالعفوُ لي قُربةٌ و لكم حَسَنَةٌ فاعفوا و اصفحوا... ." ثمّ أقبَلَ علَى الحَسَن عليه السّلام فقالَ: "يا بُنَيَّ! ضربةٌ مكانَ ضَربةٍ و لا تأثَم!"

Al-Ṭabaqāt al-kubrā, vol. 3, p. 25:

فقال عليٌّ عليه السّلام: إنّه أسيرٌ فأحسِنوا نُزُلَه و أكرِموا مَثواه! فإن بَقيتُ قتلتُ أو عَفوتُ؛ و إن مِتُّ فاقتُلوه قتلتي و لا تَعتَدوا؛ (إنّ ٱللهَ لا يُحِبُّ ٱلمُعتَدين)*!

Imām Shināsī, vol. 12, p. 203:

He is your captive; make his food good and make his place a good place! If I survive, I will avenge him or pardon him, and if you kill him, kill him as he killed me, and do not

exaggerate, because Allah does not like transgressors.
*Qur'an, 2:190 and 5:87.

[205] Biḥār al-Anwār, vol. 42, p. 290:

قال محمدُ بنُ الحنفيّة، رضى الله عنه: "و بتنا ليلة عشرينَ من شهر رمضانَ مع أبى و قد نزل السّمُّ إلىٰ قدَميه و كان يُصلى تلك الليلة من جلوسٍ و لم يزَل يوصينا بوصاياه و يُعزّينا عن نفسه و يُخبرُنا بأمره و تبيانه إلىٰ حين طلوع الفجر؛ فلمّا أصبح استأذن النّاسُ عليه فأذِن لهم بالدخول فدخلوا عليه ... .

Muḥammad ibn Ḥanafiyyah, may God bless him and grant him peace, said: We stayed with my father on the night of the twentieth of Ramadan, while poison had reached his feet and the Imām was sitting and praying, and until dawn, he would regularly command us and invite us to be patient. He informed us of his command. So, when it was morning, the people asked for permission, therefore, the Imām gave permission and the people entered his house.

[206] Al-'Amālī, Shaykh Mufīd, p. 351.

[207] Al-ruwḍah fī Faḍā'il Amīr al-Mu'minīn, 'Alī ibn Abī Ṭālib, peace be upon him, pp. 132-135, with some differences.

[208] Ma'ād Shināsī, vol. 4, p. 157: In the letter "47" of Nahj al-Balāghah (Abdu), vol. 2, p. 77, it is stated that the Imām said in his wills:
انظروا إذا أنا مُتُّ من ضَربَتِهِ هَذِهِ فاضربوهُ ضَربة بضَربَةٍ، و لا يُمَثّلْ بالرّجُل؛ فإنّى سَمِعتُ رَسولَ اللهِ صلى الله عَليهِ و آلهِ يقولُ: إيّاكم و المُثلة و لو بالكَلبِ العقور.

And in Biḥār al-Anwār (publisher: Kumpānī), vol. 9, p. 663, it is brought the same words from Nahj al-Balāghah, and in Manāqib (Khwārizmī), and in Tārīkh Ṭabarī, according to the research of Muḥammad Abū Al-Fāḍil Ibrāhīm, vol. 5, p. 148, we read:

و قد كانَ عَلِيٌّ نَهَى الحَسَنَ عَن المُثلةِ. و قالَ: يا بَنى عَبدِ المُطلِب! لا ألفيَنّكم تَخوضونَ دماءَ المُسلمينَ تَقولونَ: قُتِلَ أميرُالمُؤمنينَ، قُتِلَ أميرُالمُؤمنينَ! ألا لا يُقتَلنَ إلا قاتِلى. اُنظرْ يا حَسَنُ! إن أنا مُتُّ من ضَربَتِهِ هَذِهِ فاضربهُ ضَربَة بضَربَةٍ؛ و لا تُمَثّلْ بالرّجُل فإنّى سَمِعتُ رَسولَ اللهِ صلى الله عَليهِ و [آلهِ] و سلّمَ يَقولُ: إيّاكم و المُثلة و لو أنها بالكلبِ العقور.

The same ḥadīth has been narrated by Ibn 'Athīr in al-Kāmil, vol. 3, p. 391.

[209] Biḥār al-Anwār, Volume 42, p. 288, quoting Abū al-Ḥasan al-Bakrī in "Maqtal Amīr Al-Mu'minīn", according to his own documents, by Lūṭ ibn Yaḥyā, from his masters.

[210] Biḥār al-Anwār, Volume 42, p. 287.

[211] Ibid, p. 288, with some differences.
[212] Qur'an, 26:227.
[213] Qur'an, 2:156.
[214] Qur'an, 57:25.
[215] For more information about this matter, refer to Allah Shināsī, vol. 1, p. 47; Ma'ād Shināsī, vol. 8, p. 46; Anwār al-Malakūt, vol. 2, p. 133.
[216] For more information on the subject of "the Mīzān of people are prophets and their guardians", see Ma'ād Shināsī, vol. 8, p. 127.
[217] Qur'an, 55:7-9.

[218] Tafsīr al-Ṣāfī, vol. 5, p. 107, quoting Tafsīr Qumī, in the following verse:

وَخلق ٱلإنسَنُ ضعيفا.

[219] Tafsīr al-Ṣāfī, vol. 5, p. 107; Ma'ānī al-akhbār, pp. 31 and 32.
[220] For more information on the interpretation of the verse "ثمّ أورثنا ٱلكتب ٱلذين ٱصطفينا من عبادنا", refer to Imām Shināsī, vol. 1, lessons 46-51. For example: Imām Shināsī., vol. 4, p. 70:
Amīr Al-Mu'minīn (peace be upon him) have inherited all the perfections of the Messenger of God, and except for the position of prophethood which was terminated by that Ḥaḍrat (i.e., the prophet Muḥammad), all the reflections and luminescence of light from the unseen worlds in the existence of the Seal of the Prophets, are in the pure nafs of Amīr Al-Mu'minīn.
This is the truth of inheritance! As the Sunnis have narrated:

قال علىّ عليه السّلام: (ثمّ أورثنا ٱلكتب ٱلذين ٱصطفينا من عبادنا) نحن أولئك؛*

Amīr Al-Mu'minīn (peace be upon him) in the commentary on "the chosen servants" of this blessed verse said: "The meaning of this verse is us."

* Ghāyat al-Marām, the first and second ḥadīth, p. 351.
[221] For more information about the "superiority of the Commanders of the Faithful in all the virtues of the soul", refer to Imām Shināsī, vol. 1, p. 242; vol. 4, p. 26.
[222] Chastity (*'Iffat*) is among moral virtues meaning chastity. It is a characteristic which protects the person from committing forbidden actions.
[223] Qur'an, 7:8. Allāh Shināsī, vol. 2, p. 7: "The Mīzān on that day is the truth."
[224] Tārīkh al-Ya'qūbī, vol. 2, p. 39: Dalā'il al-Nubuwwah, vol. 2, pp. 467-468, al-Usd al-Ghābah, vol. 3, p. 592. For more information, refer to Imām Shināsī, vol. 1, p. 118.
[225] Al-Jamal wa al-Nuṣrah, pp. 368-380; Waq'at al-Jamal, pp. 143-151.
[226] Sharḥ al-akhbār, vol. 2, p. 157; al-Irshād, vol. 2, p. 14; al-Ma'rifah wa

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al-Tārīkh, vol. 3, p. 318; Maqātil al-Ṭālibiyyīn, p. 77; al- al-Muṣannaf, Ibn Abī Shaybah, vol. 7, p. 251.

[227] Al-Kāfī, vol. 1, p. 299.

... إن أبقَ فأنا ولىُّ دَمى؛ و إن أفنَ فالفناءُ ميعادى؛ و إن اعفُ فالعفوُ لى قُربَة و لكُم حَسَنَة؛ فاعفوا و اصفحُوا... !" ثمّ أقبَلَ على الحسَن عليه السّلام فقال: "يا بُنَىّ ضَربة مَكان ضَربَة، و لا تأثم.

Ma'ād Shināsī, vol. 4, p. 158:

If I survive, I will have my own authority and guardianship; and if I die and become fanā, annihilation is my destiny; and if I pardon the assailant, this pardon will bring take me closer to God and it will be counted as a good virtue for you. Therefore, forgive the crime of the assailant ...! Then he turned toward Imām Ḥasan (peace be upon him) and said:" O light of my eyes and O my child! Just one blow is enough because he struck me once and do not go beyond it, because you will commit a sin.

[228] Qur'an, 16:126.

[229] al-Irshād, vol. 2, pp. 99-100.

[230] Ibid, pp. 76-84; Sharḥ al-akhbār, vol. 3, pp. 148-151; Al-Luhūf, pp. 77-79.

[231] Qur'an, 57:25.

[232] Qur'an, 2:179.

[233] Al-Ṭabaqāt al-kubrā, vol. 4, p. 31; al-Istī'āb fī ma'rifat al-aṣḥāb, vol. 3, p. 1090.

[234] Nahj al-Balāghah, ('Abduh), vol. 2, p. 216.

[235] Iḥqāq al-Ḥaqq, vol. 32, pp. 678-685; according to the difference of sources, the number of the children of the Imām is mentioned 25,27,30,31,32,33 and 39.

[236] Tahdhīb al-Aḥkām, vol. 10, p. 151, with some differences.

[237] Al-Ṭabaqāt al-kubrā, vol. 4, p. 9; al-Istī'āb fī ma'rifat al-aṣḥāb, vol. 2, p. 812.

[238] Qur'an, 57:25.

[239] Qur'an, 99:7-8.

[240] Al-Maḥajjat al-bayḍā' fī tahdhīb al-iḥyā', vol. 1, p. 397; Jāmi' al-sa'ādāt, vol. 3, p. 328.,

[241] Tafsīr al-Qumī, vol. 1, p. 116:

فلم يَزَل اميرُالمُؤمنينَ عليه السّلام يُقاتِلهُم حتّى أصابَهُ فى وَجههِ و رَأسِهِ و صَدرِهِ و بَطنِهِ و يَدَيهِ و رجليهِ تِسعونَ جِراحَة فتَحامَوهُ؛ و سَمِعُوا مُناديًا يُنادى مِنَ السّماءِ: "لا سَيفَ إلا ذو الفقار و لا فتىَ إلا علىّ.

Amīr Al-Mu'minīn (peace be upon him) constantly fought with them until he received ninety wounds on his face, head, chest, abdomen, arms and legs, and the enemies kept themselves away from his sword; and they heard a herald cry from heaven: "There is no chivalry except 'Alī, and there is no sword except Zulfiqar.

[242] Al-Ikhtiṣāṣ, p. 158.
[242] Yanābī' al-mawadda lī-dhawī l-qūrbā, al-Qundūzī, vol. 1, p. 363; Al-Irshād, vol. 1, p. 121; Al-Maghāzī, vol. 2, p. 578, with some differences.
[243] Al-Irshād, vol. 1, pp. 83 and 84; Taqrīb al-ma'ārif, p. 320, Kashf al-ghummah fi ma'rifat al-a'immah, vol. 1, p. 193; Tārīkh Al-Ṭabarī, vol. 2, p. 522; Al-Kāmil, vol. 2, p. 158.
[244] For more information about the events of the battle of Uhud and the heroism and bravery of Amīr Al-Mu'minīn, see Imām Shināsī, vol. 13, pp. 29-68.
[245] Al-Ikhtiṣāṣ, p. 158.
[246] Yanābī' al-mawadda lī-dhawī l-qūrbā, al-Qundūzī, vol. 1, p. 363; Al-Irshād, vol. 1, p. 121; Al-Maghāzī, vol. 2, p. 578, with some differences.
[247] Tafsīr al-'Ayyāshī, vol. 2, p. 65; sharḥ al-akhbār, vol. 2, p. 415.
[248] Al-Ṭabaqāt al-Kubrā, vol. 2, pp. 14-16; Dalā'il al- Nubuwwah, vol. 3, pp. 36-43; al-Kāmil, vol. 2, pp. 118-119.
[249] Kashf al-ghummah fi ma'rifat al-a'immah, vol. 1, p. 184; Al-Irshād, vol. 1, p. 70.
[250]

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ.

And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is kind to [His] servants.
[251] Tārīkh al-Ya'qūbī, vol. 2, p. 39; Faḍā'il 'Amīr al-Mu'minīn, p. 182; al-Mustajād, p. 10; al-'Amālī, Ṭūsī, Muḥammad ibn al-Ḥasan, p. 469.
[252] Explanation of Nahj al-Balāghah, Ibn Abī al-Ḥadīd, vol. 1, p. 49.
[253] For more information about the contradictory attributes of Amīr Al-Mu'minīn, see Imām Shināsī, vol. 2, p. 38.
[254] Qur'an, 57:25.
[255] Qur'an, 54:55.
[256] Imām 'Alī, the voice of human justice, by George Sam'an Jordac, pp. 798 and 799, quoting from Gibran Khalil Gibran.
[257] Imām Shināsī, vols. 16 and 17, p. 164, quoting the explanation of Nahj al-Balāghah, Ibn Abī al-Ḥadīd, vol. 2, p. 414, with some differences.
[258] For more information about this matter, refer to Imām Shināsī, vol. 4, p. 81.
[259] Manāqib *Āl Abī* Ṭālib, peace be upon him, Ibn Shahr Āshūb, vol. 2, pp. 350-2.
[260] Manāqib *Āl Abī* Ṭālib, peace be upon him, Ibn Shahr Āshūb, vol. 2, p. 351; Ṣaḥīḥ al-Bukhārī, vol. 1, p. 57; Ṣaḥīḥ Muslim, vol. 2, p. 21.
[261] Qur'an, 61:8.
[262] Mathnawī Ma'nawī, Book 6, p. 531.

[263] Al-'Amālī, Shaykh Mufīd, p. 352; Biḥār al-Anwār, vol. 42, p. 289.

[264] Manāqib *Āl Abī* Ṭālib, peace be upon them, Ibn Shahr Āshūb, vol. 2, p. 348; Biḥār al-Anwār, vol. 42, pp. 291 and 295.

[265] Biḥār al-Anwār, vol. 42, p. 292.

[266] Nāṣibī, is someone who is hostile, and publicly displays his or her hostility, towards Imām 'Alī or other persons from Ahl al-Bayt (peace be upon them).

[267] Qur'an, 55:7; Ma'ād Shināsī, vol. 8, p. 150:
The Almighty Lord raised the heavens high and set the Mīzān.
Nūr Malakūt Qur'an, Vol. 3, p. 380: In interpreting the verse " وَٱلسَّمَاءَ رَفَعَهَا وَوَضَعَ ٱلْمِيزَانَ", in "tafsīr AL-Qumī" is brought from Imām Riḍā, peace be upon him, that:

قال: السّماءُ رَسولُ اللهِ صلى الله عليه و آلِهِ و سلّم رَفَعَهُ اللهُ إليهِ، و الميزانُ أميرُالمؤمنينَ عليه السّلامُ نَصَبَهُ لِخَلقِهِ. " قيلَ: (ألا تَطغَوا في ٱلميزانِ)؟ قالَ: "لا تَعصَوا الإمامَ!" قيلَ: (وَأقيمُوا ٱلوَزنَ بِٱلقِسطِ)؟ قالَ: "أقيمُوا الإمامَ العَدلَ!" قيلَ: (وَلا تُخسِرُوا ٱلميزَانَ)؟ قالَ: "لا تَبخَسُوا الإمامَ حَقَّهُ و لا تَظلِمُوهُ.

What is meant by heaven is the Messenger of God, who exalted him and led him to Himself, and what is meant by scales and Mīzān, is the Amīr Al-Mu'minīn, peace be upon him.
It was said: What is meant by "ألا تَطغَوا في ٱلميزانِ."? He said: "it is to obey the Imām!"
It was said: What is meant by (وَأقيمُوا ٱلوزنَ بِٱلقِسطِ)? He said: "It is to believe the Imām with justice!"
It was said: What is meant by (وَلا تُخسِرُوا ٱلميزانَ)? He said: "It is not to deprive the Imām of his rights and to oppress him!"

[268] al-Amālī, Ṭūsī, Muḥammad ibn al-Ḥasan, p. 682.

[269] Al-Ghārāt, vol. 2, p. 846; Farḥat al-Gharā, p. 33.

[270] Manāqib *Āl Abī* Ṭālib, peace be upon them, vol. 2, p. 349; Biḥār al-Anwār, vol. 42, pp. 290-295.

[271] Biḥār al-Anwār, vol. 42, pp. 300-301.

[272] Ibid, p. 295.

[273] Murūj al-dhahab, vol. 4, p. 85.

[274] Qur'an, 49:14.

[275] *Miṣbāḥ al-Mutahajjid*, vol. 1, p. 805.

[276] For more information, refer to Imām Shināsī, vols. 16 and 17, p. 219.

[277] Manāqib *Āl Abī* Ṭālib, peace be upon them, vol. 4, p. 401; Al-Irshād fi ma'rifat ḥujaj Allāh 'ala l-'ibād, vol. 2, p. 297.

[278] Imām Shināsī, vols. 16 and 17, p. 135:
Ibn al-Sikkīt was a great figure in Arabic lexicology and syntax and was

superior to all. Abū al-'Abbas Tha'lab says: All our companions have agreed that after Ibn Arabī, there is no one more knowledge than Ibn al-Sikkīt in lexicology and syntax. He was an expert in poetry and Qur'anic Sciences. Mutawakkil killed him for being a Shiite and his story is famous. He lived for fifty-eight years, and on the night of the fifth of Rajab, 244 AH (or 246 AH, or 243 AH), was martyred.

279 al-Mukhtaṣar fī akhbār al-bashar, vol. 2, p. 41; Rawḍat al-muttaqīn fī sharḥ man lā yaḥḍuruh al-faqīh', vol. 14, p. 471.

280 al-'Amālī, Shaykh Ṭūsī, pp. 325-6.

281 Maqātil al-Ṭālibiyyīn, Al-Isfahāni, Abū al-Faraj, pp. 478 and 479.

282 Ibid.

283 Biḥār Al-Anwār, vol. 45, p. 403; Al-kāmil, vol. 7, p. 55.

284 Manāqib *Āl Abī* Ṭālib, peace be upon them, vol. 4, p. 64, has been mentioned seventeen times.

285*Akhbār al-duwal wa-athār al-'uwal*, vol. 2, p. 113.

286 Maqātil al-Ṭālibiyyīn, Al-Isfahāni, Abū al-Faraj, p. 478; Uṣūl al-Kāfī, Kamara'ī translation, vol. 3, p. 828.

287 Al-kāmil, vol. 7, p. 116.

288 Qur'an, 3:12.

289 Al-kāmil, vol. 7, pp. 56 and 98; Tārīkh al-Ṭabarī, vol. 9, p. 227.

290 *al-Wāfī bi 'l-wafayāt*, vol. 10, p. 44, the instructive story of Mutawakkil Sword:

Al-Buḥturī, the Arab poet, has narrated: One night we were with Mutawakkil and hid Nadimahs (women or girls who accompanied the king), and we were talking about swords. One of the people in his court said: O Amīr, I have received the news that a unique Indian sword has come into the hands of one of the people of Basra that has never been seen before! Mutawakkil said that they should write a letter to the ruler of Basra to buy it at any cost. He bought it from his owner for ten thousand dirhams and relied on it to rejoice and praise God that he has made his work easier. Mutawakkil said to Fatḥ: Find me one of the slaves whose courage and bravery are trusted, so that I may give him this sword and he will always stand over my head. He said: "O Amīr! This Turkish slave (Bāghir) is brave and fearless, and he is worthy of what the Amīr wants. Mutawakkil gave him the sword and commanded him to protect the Amīr and increased his rank and salary. Al-Buḥturī said: By God, that sword has never been drawn, except on the night with which Bāghir struck Mutawakkil and killed him.

291 Al-Kāmil, Vol. 7, p. 116.

292 Al-Kharā'ij wa l-jarā'iḥ, vol. 1, pp. 399 and 403.

293Janabah is a jurisprudential term meaning a state of being non-

clean which is a result of discharging semen or sexual intercourse that involves penetration. According to Islamic jurisprudence, performing some acts of worships such as prayer, fasting and hajj is prohibited. By performing ghusl al-janabah one comes out of this state.

[294] Manāqib *Āl Abī* Ṭālib, vol. 4, p. 413.

[295] Nadhr means that a person makes it obligatory upon himself to do some good actions for the sake of God or abandons some bad actions for the sake of God.

[296] Al-Kharā'ij wa l-jarā'iḥ, vol. 2, p. 677; 'lām al-wará bi-a'lām al-hudá, p. 361.

[297] Qur'an, 26:227.

[298] They were guarded by few mountains,
the men overpowered and the few did not benefit them.
They were encamped after the might of their strongholds,
and dwelt in pits, oh miserable they encamped.
The call to them shouted after their burial;
where are the bracelets, crowns and robes?!
Where are the faces that were blessed?
without them veils and veils are struck?!

[299] *Murūj al-dhahab*, vol. 4, p. 11.

[300] Muhaj al-da'awāt wa manhaj al-'ibādāt, p. 266.

[301] Qur'an, 26:227.

[302] Qur'an, 11:65.

[303] Muhaj al-da'awāt wa manhaj al-'ibādāt, p.266; Al-Kharā'ij wa l-jarā'iḥ, vol. 1, p. 401; Uyūn al-mu'jizāt, p. 133.

[304] Qur'an, 3:106.

[305] In Mu'jam ul-Buldān, Vol. 3, p. 176, 24 miles is stated.

[306] Tārīkh al-*Yaqubī*, vol. 2, p. 49; Mu'jam ul-Buldān, vol. 3, pp. 175-176.

[307] Al-Khiṣāl, vol. 2, p. 396:

...ثمّ قال عليه السّلام: "و دَع و اخرُج فلا آمَنُ عليک.

[308] A brief history of Imām Ḥasan Askarī (peace be upon him) is mentioned in the book " Sālik Agāh", the third assembly, p. 83.

[309] A *jali* or *jaali*, (*jālī*, meaning "net") is the term for a perforated stone or latticed screen, usually with an ornamental pattern constructed using calligraphy, geometry or natural patterns.

[310] Al-Bidāyah wa-n-Nihāyah, vol. 11, p. 126. Refer to Imām Shināsī, vols. 16 and 17, p. 218.

[311] Luhūf Manẓūm (Mi'rāj al-Muḥibbah)., p. 311.

[312] Nafas al-mahmūm, pp. 189-191; Dama' al-Sujūm, pp. 161-163.

[313] Qur'an, 26:227.

[314] Qur'an, 2:156.